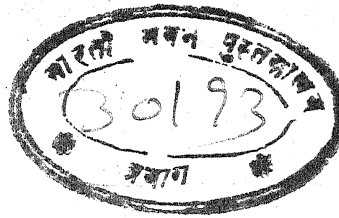


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A FEW
Phases of the Afghans
IN
JULLUNDUR BUSTIES

BY
Mohammad Hosain Khan B. A.
(FORMERLY)
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President of the Afghan Assembly for Reforms
and
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Jullundur Busties.

The Author's Works:

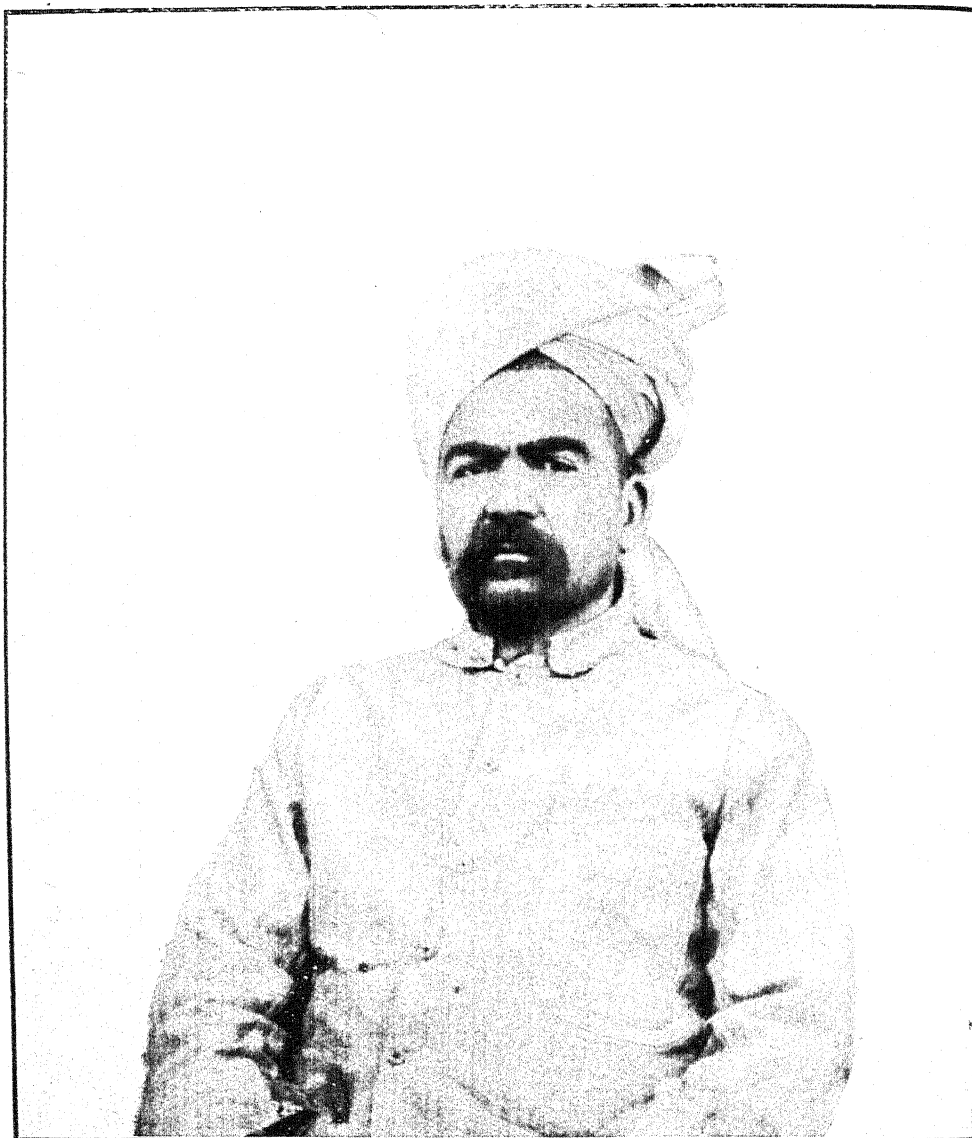
THE UNIVERSAL RELIGION,
AFGHAN BADSHAH,
INQILAB-I-AFGHANISTAN,
HAYAT-I-NADIR,
SAGES' SAYINGS,
SHAHEEDAN-I-KARBALA,
NEW URDU METHOD,
HISTORICAL NOVEL OF THE AFGHANS,
SELECTIONS FROM GULISTAN, BOSTAN &
MASNAWI,
RUSSIA & MUSLIMS,
EXPOSITION OF MR. GANDHI
&c.

Printed by L. Keshab Chandar Handa B, A. Managing Proprietor at the
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IN MEMORY
(MONETARY & MONITORY)
OF
KH. IQBALUDDIN KHAN,



Deputy Superintendent Police.



Kh. Iqbaluddin Khan, descendant & successor of Mian Sheikh Derwesh

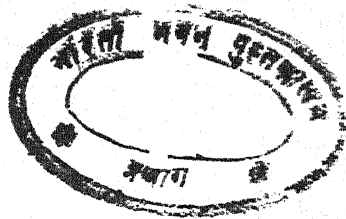
Died 1937 A. D.

At Busty Sheikh Derwesh

Statement showing the Population by Religion and following Basties,

Name of village.	Number of Occupied Houses.	POPULATION.			HINDU.			AD-DHARMI.		
		Persons.	Males.	Females.	Persons	Males.	Females.	Persons.	Males.	Females.
1. Basti Sheikh-Darwesh	1,722	8,531	4,497	4,034	1,501	814	687	493	257	236
2. Basti Ghuzan.	935	4,119	2,158	1,961	1,159	608	551	138	66	72
3. Basti Danish-mandan.	159	2,866	1,575	1,291	304	159	145	166	84	82

All these villages lie within the limits of Jullundur



(ii)

Sex, and no. of Occupied Houses of the
in Jullundur District.

SIKH.			JAIN			MUSLIM.			CHRISTIAN.		
Persons.	Males	Females.	Persons.	Males	Females.	Persons.	Males	Females	Persons.	Males.	Females.
21	14	7	2	2	—	6,505	3,405	3,100	9	5	4
5	5	—	—	—	—	2,817	1,479	1,338	—	—	—
—	—	—	—	—	—	2,396	1,332	1,064	—	—	—

Municipal Committee.

**Statement showing the Population by Religion and
Basties which lie outside**

Name of Basti	No. of Occupied Houses.	Population.			Hindu			Ad-Dharmi		
		Persons	Males.	Females.	Persons.	Males.	Females.	Persons.	Males	Females.
1. Basti Mithu. Sahib	176	749	354	395	6	3	3	...	..	...
2 Basti Baba Khel.	155	716	364	352	24	12	12	104	43	61
3. Basti Pirdad	264	1,212	618	594	42	20	22	102	58	44
4. Basti Ibrahim Khan.	41	235	129	106	...	..	...	66	39	27

Outside the limits of

**Sex, and the No. of Occupied Houses of the following
the limits of M. C. Jullundur.**

Sikh			Jain			Muslims			Christian		
Persons.	Males.	Females	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
...	...	...	...	...	...	743	351	392	...	...	...
8	3	5	...	...	...	578	304	274	2	2	...
...	...	...	...	...	...	1,064	538	526	4	2	2
...	...	...	...	...	...	169	90	79	...	...	...

Municipal Committee Jullundur..

**Statement showing the Population by Religion and
Basties in**

Name of village.	No. of Occupied House.	TOTAL POPULATION.		
		Persons.	Males.	Females.
1. Basti Shah Qulli	84	372	192	180
2. Basti Nau ...	151	584	330	254
3. Kot Saddiq ...	48	226	111	115
4. Kotla ...	72	339	180	159

**Sex and No. of Occupied Houses of the following
Kapurthala State.**

HINDU.			MUSLIM.			AD-DHARMI.		
Persons.	Males.	Females	Persons.	Males	Females	Persons.	Males.	Females
48	29	19	324	163	161
29	19	12	555	313	242	
...	203	101	102	23	10	13
21	16	5	318	164	154

Serial No.

1

2

3

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**Statement showing the Population and
Literacy of the "Pathan Tribe " by each Distt. and State for
the Censuses of 1921 and 1931.**

Name of District or State.		POPULATION.			LITERATES.		
		Persons.	Males.	Females	Persons.	Males.	Females
Hissar	1931	5,436	3,064	2,372	561	521	40
	1921	4,578	2,538	2,040			
Rohtak	1931	8,728	4,492	4,236	822	777	45
	1921	7,019	3,478	3,541	2	1	1
Gurgaon	1931	6,012	3,240	2,772	472	433	39
	1921	4,765	2,529	2,236			
Karnal	1931	8,074	4,382	3,692	983	856	127
	1921	6,715	3,731	2,984	1		1
Ambala	1931	6,316	3,718	2,598	940	773	167
	1921	5,372	3,209	2,163			
Simla	1931	975	745	230	173	152	21
	1921	11,96	989	207			
Kangra	1931	999	463	536	76	71	5
	1921	854	461	393			
Hoshiarpur	1931	8,594	4,457	4,137	807	678	129
	1921	6,228	3,281	2,947			
Jullundur	1931	6,015	3,138	2,877	1,049	753	296
	1921	5,277	2,837	2,440			
Ludhiana	1931	3,767	2,152	1,615	725	529	196
	1921	2,684	1,452	1,232			

Serial No.	Name of District or State.		POPULATION.			LITERATES.		
			Persons.	Males.	Females	Persons.	Males.	Females
11	Ferozepur	1931	6,245 ₅	3,703 ₃	2,542 ₂	697	579	118
		1921	4,696	2,941	1,755			
12	Lahore	1931	22,303 ₅	14,030 ₄	8,273 ₁	3,123 ₂	2,392 ₂	731
		1921	11,119	7,468	3,651			
13	Amritsar	1931	10,154 ₂	5,935 ₁	4,219 ₁	1,033	930	103
		1921	4,572	2,609	1,963			
14	Gurdaspur	1931	18,735 ₇	10,004 ₂	8,731 ₅	1,216 ₂	1,098 ₂	118
		1921	11,798	6,396	5,402			
15	Sialkot	1931	9,929	5,420	4,509	1,209	1,115	94
		1921	3,878	2,235	1,643			
16	Gujranwala	1931	4,058	2,591	1,467	663	517	146
		1921	1,274	879	395			
17	Sheikhupura	1931	3,432	2,097	1,335	215	195	20
		1921	1,684	1,210	474			
18	Gujrat	1931	4,424 ₁	2,652 ₁	1,772	533	468	65
		1921	2,291	1,352	939			
19	Shahpur	1931	11,281	6,680	4,601	484	433	51
		1921	6,722	3,999	2,723			
20	Jhelum	1931	3,722	2,456	1,266	489	457	32
		1921	1,807	1,035	772			
21	Rawalpindi	1931	6,675	4,325	2,350	1,016	956	60
		1921	7,982	4,555	3,427			
22	Attock	1931	47,584 ₅	24,066 ₃	23,518 ₂	1,179 ₃	1,131 ₁	48 ₂
		1921	41,737	20,937	20,800			

Serial No.	Name of District or State.		POPULATION.			LITERATES.		
			Persons.	Males.	Females	Persons.	Males.	Females
23	Mianwali	1931	67,380	34,867	32,513	1,342	1,329	13
		1921	56,940	29,286	27,654			
24	Montgomery	1931	6,403 ₅	4,126 ₅	2,277	516 ₂	452 ₂	64
		1921	4,282	3,018	1,264			
25	Lyallpur	1931	8,293 ₂	4,465	3,828 ₂	498	371	127
		1921	7,305	4,423	2,882			
26	Jhang	1931	2,311	1,320	991	310	273	37
		1921	2,246	1,378	868			
27	Multan	1931	14,629	8,608	6,021	986	943	43
		1921	8,890	5,336	3,554			
28	Muzaffargarh	1931	3,980	2,325	1,655	338	316	22
		1921	3,746	2,241	1,505			
29	Dera Ghazi Khan	1931	10,253	5,622	4,631	448	418	30
		1921	11,749	6,145	5,604			
1	Dujana	1931	1,126	550	576	70	66	4
		1921	1,303	651	652			
2	Pataudi	1931	432	228	204	51	44	7
		1921	384	189	195			
3	Kalsia	1931	531	275	256	70	65	5
		1921	612	329	283			
4	Simla Hill States	1931	1,132	729	403	112	107	5
		1921	1,666	1,228	438			
5	Loharu	1931	329	173	156	27	23	4
		1921	156	87	69			

Serial No.	Name of District or State.	POPULATION.			LITERATES.			
		Persons.	Males.	Females	Persons.	Males.	Female	
6	Sirmoor	1931	316	218	98	12	12	...
		1921	199	121	78			
7	Bilaspur	1931	60	36	24	2	2	...
		1921	57	38	19			
8	Mandi	1931	881	636	245	57	53	4
		1921	583	382	201			
9	Suket	1931	42	25	17	8	8	...
		1921	47	29	18			
10	Kapurthala	1931	1,099	602	497	100	81	19
		1921	985	517	468			
11	Malerkotla	1931	1,513	821	692	72	63	9
		1921	1,368	712	656			
12	Faridkot	1931	568	338	230	71	70	1
		1921	409	229	180			
13	Chamba	1931	481	258	223	28	23	5
		1921	537	338	199			
14	Patiala	1931	7,974	4,241	3,733	762	666	96
		1921	7,855	4,212	3,643			
15	Jind	1931	1,576	780	796	64	63	1
		1921	1,441	691	750			
16	Nabha	1931	2,318	1,178	1,140	139	116	23
		1921	2,105	1,067	1,038			
17	Bahawalpur	1931	12,887	7,584	5,303	857	833	24
		1921	8,062	4,591	3,471			

NOTE.—Literacy by Distt. of the Pathan caste is not available for the census of 1921.

Serial No.	Name of District or State	Population			Area	
		1901	1911	1921	Sq. Miles	Sq. Miles
1	...	1901	1911	1921	...	...
2	...	1901	1911	1921	...	...
3	...	1901	1911	1921	...	...
4	...	1901	1911	1921	...	...
5	...	1901	1911	1921	...	...
6	...	1901	1911	1921	...	...
7	...	1901	1911	1921	...	...
8	...	1901	1911	1921	...	...
9	...	1901	1911	1921	...	...
10	Kapurthala	1901	1911	1921	...	...
11	Malakonda	1901	1911	1921	...	...
12	Faridkot	1901	1911	1921	...	...
13	Chamba	1901	1911	1921	...	...
14	Fateh	1901	1911	1921	...	...
15	Jind	1901	1911	1921	...	...
16	Narnaul	1901	1911	1921	...	...
17	...	1901	1911	1921	...	...

NOTE—Literacy in D. of the Punjab, 1921, is not available for the year of 1921.

HISTORIC HISTORY.

Within the immensity of space, an atom in itself is also an infinite world. The probing of the smallest imaginable particle, discloses marvels as stupendous as are conceived in the largest heavenly body. Analysis of a drop of water, however insulated, leads to the synthesis of the whole ocean آب گر صد باره گر در باز با هم آشنا است

The Jullundur Pathans ethnically represent the Afghan nation *in toto*. In miniature form, they are composed of several clans and tribes, as divergent in origin as the inhabitants of Afghanistan and the Frontier. The investigation of our small community is synecdochical with the research of the whole Afghan nation. One may stretch the figure of speech to comprehend the entire human race whose history, though written with artistic plausibility, is as replete with artificialities as the complete biography of an individual is deficient of realities.

Ramsay Macdonald, after his experience of the first premiership, said in a public speech that adherence to honesty was impossible in party system. Still with the same weapon, he rose for the second time to the helm of the same power, and the greatest government of the world has been firmly standing on the rock of dishonest party system which, as well as the cabals of no less powerful dictatorial states, dictate to historians the lines on which the superiority of their races and creeds is to be established and propagated.

For instance the Nazi eugenics presume the vantage ground of the German and Semitic bloods having properties akin to platinum and copper respectively. Aryans the

world over may to their advantage hold the same view, and their professors of history ring the class rooms with the importunate chink of Semitic inferiority. The Jews were verily condemned by David, Jesus and Muhammad, and since have remained doomed to disgrace and subjection. For thirteen hundred years at least, their liberty and independence have been conspicuous for their absence in the pages of history, while in this long period, the Arabs conquered, ruled and held sway over Aryan countries and are still a free nation and masters of their land. They are also Semites and their inclusion in the Jewish denunciation will be an outright perversion of history.

Upon very few personages has history dilated so voluminously as on Napoleon who was no doubt a Corsican, but many of his biographers consider him to be of Arab descent because his natural traits and tendencies betrayed tangible resemblance to those of the Arabs who migrated from Africa and lived in Corsica for centuries before the birth of Napoleon. The retrospective effect of Nazi hatred for Semites may add fresh fuel to the fire already burning in French hearts. Controversial phenomena with which all history is teeming thus produce hysterics.

Broadly speaking, in the mysteriously complex condition of mankind, preponderance of virtue, which is right wedded with might, in a given unit, and its comparative excess over others, becomes the chief factor of successful stability and superiority. So the science of history, with its complicated ramifications, is based mainly on such fundamentals that with certain salient truths in their principal principles, have entirely baseless subdivisions and groundless classifications. But as no other scientific,

sounder or more logical specification and demarcation of races, epochs and events is available, commonly accepted notions of well known chroniclers pass as real facts of sterling value.

The political and diplomatic forces overawe history to a degree that its students stand staggering, and find before them nothing but a quivering chaotic colossus of clashing and conflicting chronicles. Not to speak of the diametrically opposite versions of the German and the French about the causes of the Great War, the shouldering of its responsibility and the results of the Armageddon, the narration of Lloyd George who ought to have been the most authentic English authority, raised a roaring controversy, especially about Haig whom not only his wife but also his military colleagues and eyewitnesses defended with fidelity and vehemence.

According to Helps, it is difficult to understand fully a flower or a figure in geometry. Evidently a man is much subtler and more extensively situated to be adequately known by another fellow-being who does not sufficiently know even himself. A historian who records the actions and also ideas of a distantly placed man, requires the aid of a doctor if he ails, because he is unaware what is amiss inside him at a hairbreadth's distance. Yet he launches hairsplitting enquiries into others' deeds and thoughts, and passes verdicts on whole nations.

Individual propensities and national prejudices have no less share in the desecration of hosts of images of God. Decrying generalisations have been made from particular bad cases. These statements and decisions should be taken with the greatest reserve and caution.

This book therefore cannot lay a claim on being correct and complete. Moreover the writer while knowing a great deal about some Busties and some families, possessed little knowledge of others, and with this confession, frees himself of conscious and vicious commission and omission.

THE ORIGIN OF THE BOOK.

It was written, thirty years ago, in the form of an essay which carried a prize of Rs. 144. from the Historical Society of the M. A. O. College, Aligarh. The winner then a student, had after graduating, the occasion of serving the Afghan Government as a Professor and Compiler of the history and geography of Afghanistan.

In the reign of King Amanulla Khan, for writing his history, I won a prize of Rs. 8000, which His Majesty gave me but, in the manner of Sultan Mahmud to Firdousi, reluctantly. ایشتبواک، ابقتلواک، ابرجرواک "Detention or death or deportation" are three alternatives *sine quo non* for reform movements. The latter trial came first and the former later. As I was on striking, bound to leave the Aligarh College, so by joining the Afghan League of Liberty, it fell to my lot to be bound for eleven years in Kabul. In the series of my ups and downs, encountering *inter alia* hair breadth escapes from death at the hands of three kings, I was luckily spared to revise and publish the old essay with considerable mature additions and alterations, some of which were kindly made in my absence by the late Subjudge Khan Niazuddin of Busty Danishmandan. Peace on him !

Those who have known me thoroughly through life, will vouchsafe my asseveration, that though I belong to a certain clan, and may have natural as well as hereditary

propensities which may manifest themselves unconsciously, I disavow any intentional favour and partiality for or slur and reflection on any family or individual. "When you say, be just, though it run counter to your near relations," is divine ordinance, and an elder of ours, on giving a decision against one of his own relatives said that he was common to all. So, in my humble opinion all Pathans have equal share

THE SOURCES OF THIS BOOK.

Several books have been written, wholly or partially, on the Pathans of Jullundur and Busties. About two hundred and fifty years ago, one of the Pathans of one of the Busties, Ali Mohammad Dashman, wrote a book, Memoirs of the Ansars, تذکرة الانصار in Persian, in which he dwelt mostly on the spiritual excellence and supernatural manifestations of the Pathans of Jullundur, Busties and their relatives of the Frontier. Succumbing to the promptings and realities of this materealistic age, having stripped them of the occult garb, I have tried to cull and present the bare facts.

تو کار زمین را نگو ساختی - که با آسمان نیز یو ساختی -

An other Persian manuscript, written a century earlier, Essence of the Afghan اسرار الافغان by Husain of Sindh who composed half the book in poetry, is also covered by super-human veil. It pertains only to the holy ancestors of the Afghans of Busty Mithu Sahib, but the discourse of their ethnology expands into uncommon common interest which I have endeavoured to utilize with commonsense for all.

Compared adversely with these works, there are

writings of political and religious opponents, visualizing the dark side of the picture. Not to speak of the super-human attributes of our Pathans, they paint even their humane qualities as inhuman. Bazid called himself مسكين (poor,) his followers addressed him نورشاه (Illuminous elder,) and Akbar nicknamed him پرتاىك (dark) His sons Kamalud-din and Jamaluddin defeated the Mughal armies. Akbar went in person to give them battle, but his journey through the river Attock was obstructed by two rocks which drew from him the compromising comparison of Kamala and Jalala.

The enmity of the king and his consequent comments, undoubtedly influenced the contemporary writers, from whom our Pathans could not expect favourable opinion. Jahangir accordingly in his autobiography makes slight mention of the Jullundur Pathans, and Abul-Fazal empties the venomous phials of his literary spleen on their heads.

The microscopic reading of heiroglyphics discovered beneath the upper inscription, another collection of letters which were scratched to give place to the higher deeds of the succeeding Pharao who indeed was jealous and his acts and thoughts lower than those of the former. In the pairs of opposites, of which every object in this world is composed, is included time which performs the double and contrary duty of obliterating as well as reinstating the rightful things.

Dr. Spooner of archaeological name and fame, four hundred years after Sher Shah Suri, pays this tribute to him, "Just as the mausoleum of the Afghan, tucked away in the obscure background of a remote province, is completely

overshadowed by the more gorgeous and more conspicuously placed tombs of his Moghal rivals, despite the fact that, as architecture, it is considered by many competent authorities to surpass them all, so is the man whose remains that mausoleum holds, overshadowed by lesser personalities more favourably situated in regard to the limelight of modern interest and modern travel Akbar, indeed, appears from all the available evidence to owe his reputation for wisdom almost as much to the example and precept of the Afghan Sher Shah as to his own sagacity."

Sher Shah Suri, according to Abul Fazl was a Baraki Afghan and the Pathans of Jullundur also were chips of the same block and rivals to the Moghal stock. As a rule, the achievements of the superseded rulers, are washed off in the Lethe, and if they defy oblivion, vituperative mud is thrown on them. Contemporary leaders and writers of the preceding line labour and linger, under the suspicious supervision of the powers that be, who have an eye on their sword and pen which to enable their wielders to survive, must be used keenly in the present service with a sharp retrospective edge.

Akhund Derveza, who had a large following among Usufzai Afghans, was a compatriot of our Baraki ancestors in the reign of Akbar. He wrote in Pushto a book called Makhzan which was intended to render him the two-fold service of proving his loyalty to the Moghal king and of alienating the Baraki adherents to add to his own strength. In the manner of the Pope who condemned Galileo to the Inquisition, he interdicted the sons of Pir Raushan, and tried to extinguish the new light which was too glaring for his commonplace views. His book

appealed to the Hydra and some of the many-headed multitude were impressed.

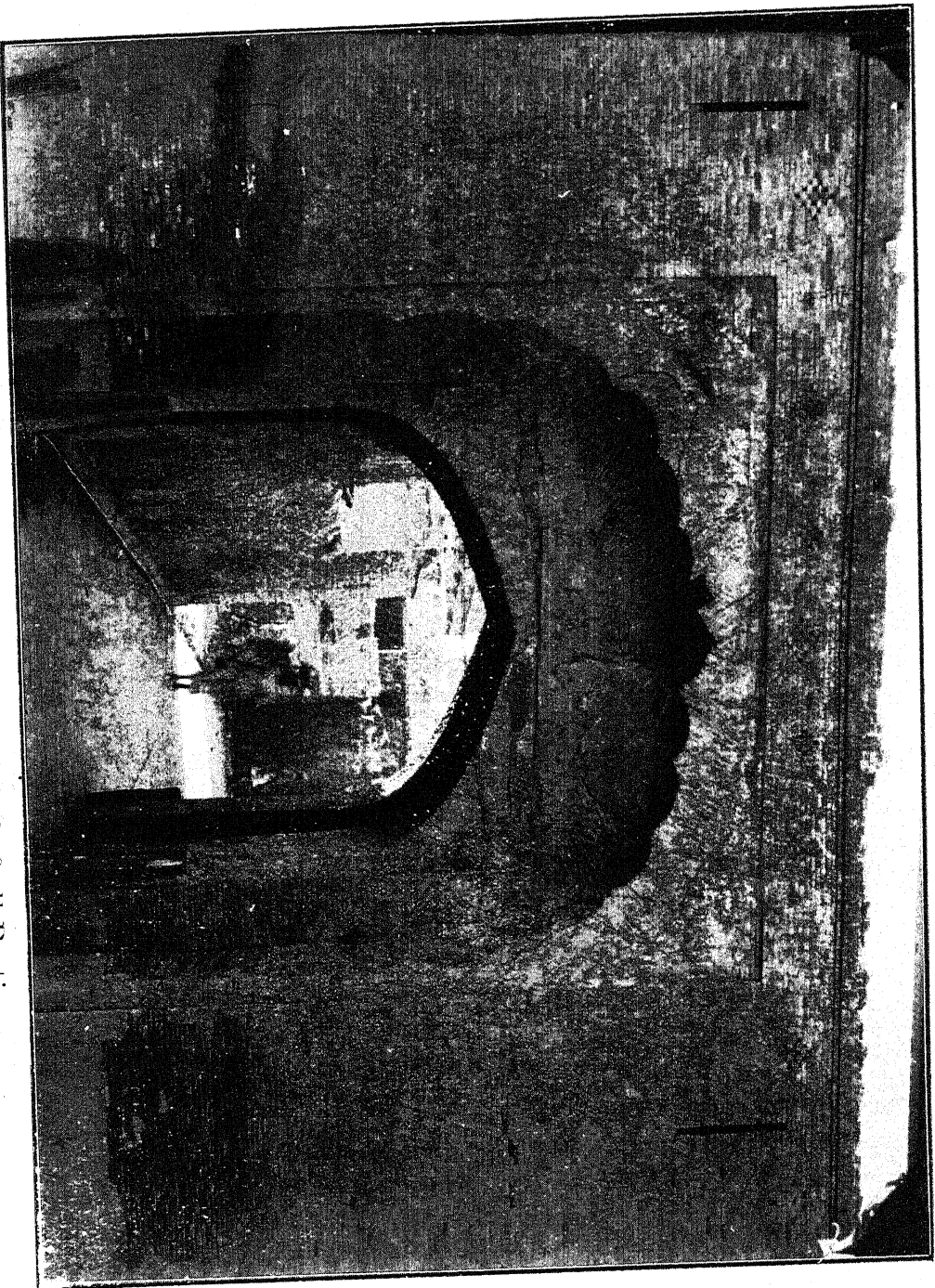
One of them later on was the author of *Tarikh-i-Murassa* in Pushto, though his poetical grandfather Khush-Hal Khan Khatak, influenced by the ideas of reform and liberty inculcated by the Baraki Pathans, and imprisoned by Aurangzeb, had written exciting verses against him :—

So long as I was an officer, I was a servant. The office gone, I am a king.

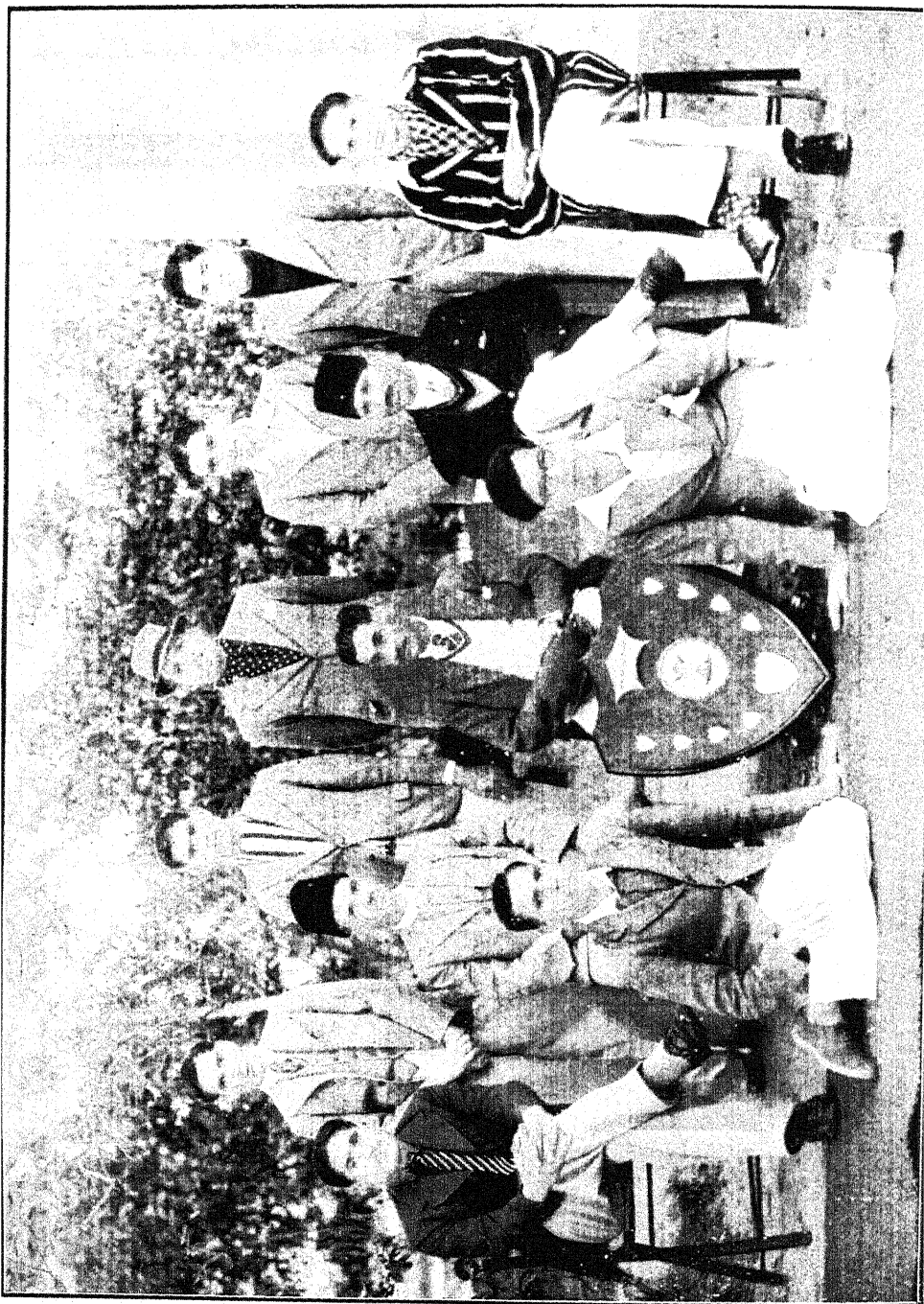
In service, I was a headman (malik). Dismissal made me an angel (malak).

His grandson Afzal Khan following in the footsteps of Akbund Derveza and getting accustomed to the Moghal usurpation as government established by law, condemns the Baraki princes as heretics and rebels, and their followers as blind and beastly fanatics.

To some extent from these books and largely from Persian writings was drawn the material on which English authors worked. Elphinstone, Irving, Barkley, Bellews Leyden, Rose and other European writers, in spite of their discriminating efforts, have not done full justice to the cause of the Baraki Pathans, nor paid due heed to their ethnology. People turn their backs to the setting sun. Had they been succeeded by worthy descendants, their history would have been written in different style, with accuracy if not with extravagant praises. Fathers' reputation suffers at the hands of children, but it does no harm to the former, neither spiritual nor material. It palpably hits the latter. That is real *karma*, let us beware of it.



The Mainingate of Busty Shah Guli typical of all Busties.



Thanks to the disinterested authors of *Nafhat-ul-Abrar* and *Marghub-ul-Muhibbin* who wrote the biographies of saints and sages, and with fearless impartiality, included in them some of our elders. There are also some Urdu histories which relate the chief events of their life especially in the Moghal period, and if the sources of their compilation are books like *نفحات الانس* they applaud them as pious scholars and sincere leaders, and if they have made their selections from adverse and indifferent works, like *Dabistan Mohsini Fani* and *Asiatic Researches*, then we have to be on our guard. Still from these diverse accounts, by adaptation and corroboration with unwritten stories and anecdotes current in our community, much useful and interesting information has been collected for this book.

THE AFGHAN ETHNOLOGY.

There is some inscrutable likeness between certain things, though lying poles apart. The earth is after all a small particle in the immensity of space, but the infinity of time exercises all its force, more dynamic than static, on this infinitesimal object. Picts belonged to Britain and Pictia was a province of Afghanistan in the heptarchy of the Greeks, whence Pakhto might have been derived which is also pronounced Pushto.

In Prussia and Bavaria, *night* is pronounced *nisht* and *nikht* respectively. According to this difference of *sh* and *kh*, the Pushto and Pakhto speaking people are divided into two groups. This verbal similarity extends also to nomenclature. German and Alman are names given by the English and the French to the people of Germany who call themselves Deutch and their country Deutchland.

The word Afghan is also foreign to the Afghan language. It is a Persian term meaning *cry* which originated according to the perfectly reasonable explanation of Akhund Derveza, a learned Afghan priest of Akbar's reign, in the battle of Subuktagin with the Hindus, when the Afghans raised such a hue and cry that they non-plussed the enemy and gained for ever the appellation of Afghan for the victors upto this time. Besides warfare, before attack, the same rehearsal of fierce and piercing shrieks in chorus is made by them amid singing and dancing in feasts.

Curiously enough, all geneologies are unanimous in containing the name of Afghan as son of King Saul from whom the whole race is descended, but on the grounds of Biblical as well as temporal history, this theory can be summarily discarded like many other fabulous and fictitious traditions current among common people. Humour good or ill on the contrary has coined detracting dictions as

ز سگ اف اف ز ز غا غا گرفتند - حریفان نام آن افغان گرفتند

Now the word Afghan has a geographical significance. The Hindus of Afghanistan are named Qashqa Dar Afghans from the painted sign of their foreheads, in Trans-Amu territories, as are named Afghans politically the world over, all the inhabitants of Afghanistan, though they consist, more than half, of Tajiks, Uzbaks, Arabs, Mughals, Hazaras etc

Afghan is also synonymous with Pathan the derivation of which from philological standpoint is fraught with obvious pitfalls. It is suggested to have been derived from Patna on one side and Parthia on the other, and an apocryphally interesting anecdote adduces it as a high

title conferred by the Muslim Prophet on the Afghans' progenitor Qais whose name was also changed by him into Malik Abdul-Rashid Khan Batan, because the former was Hebraic. Still Batan is also held to be a word of the same language, meaning the hull of a ship. It never struck the Afghan story-tellers that Betana in Arabic denotes bosom friends, and nouns in Pushto as well as in Sanskrit end in the short sounded *a*. Pashtana is the collective form of Pushtoon which undergoes many variations as vowels deflect capriciously in Pushto e. g. *Taso* تاسو in Kabul becomes *Tasay* تاساي in Kandhar and *Tosay* توساي in Waziristan which is in Hindi Tusi توسی meaning *you* توشه (in the house) is a Kandhari expression used as *توشه کور* in Waziristan. It dwindles into *توشه* in Kabul and *توشه* in Bannu, which is approximate to Hindi *توشه*.

In almost all languages, the nominative case governs the number of the verb, but in Pushto and Hindi; the objective case holds sway in the past tense of transitive verbs. *ما نعره وکړه* (I made screams) *تاسو نعره وکړه* (you made a scream). Here the formation of plurals is also alike in these two languages which are Aryan. These are not isolated examples but can be parallelley multiplied to any length.

The Chief Hindu castes can be derivatively explained by means of Pushto. *Bry* is superiority and *mana* man, which constitute Brahmana. *Ksha* is drawn and *Tori* توری sword—Kshatri, one with drawn sword by way of metonymy. *Vesh* is active and awake. *Sodar* bear, illbred fellow.

After Qais's name is called Qisay Ghur, that mountain which generally bears the name of Solomon, and a part of

it, of that of his throne. His miraculous air-ship landed here, and the place was liked and chosen by the Prophet King who ordered the sons of Saul to inhabit it. The story may be an imaginative invention but the name is such a reality that Sulaimani has become a synonym of Afghan, especially in Arabia.

The great Arabian general Khalid is also related in these fairy tales as a descendant of Afghan, son of King Saul. The idea might have arisen from another Khalid who was the Governor of Kabul in the reign of Omayyides, whom the Abbasides displaced, and he was obliged to settle somewhere in Afghanistan. So did actually innumerable other people who came to this country as warriors, traders, rulers, travellers and refugees, during the incessant vicissitudes of centuries, to which this turbulent place has been a particular prey.

An old Japanese Professor visited me in Kabul, and wished to glean the history of Afghanistan in a few interviews which would hardly suffice, I told him, for the enumeration of numberless ruling dynasties thirty two of whom have reigned in Balkh alone. This number was ascertained by coins which might be found more to add to it. In the neighbourhood of Kabul there were dilapidated tombs from the inscriptions of which, names of kings could be decyphered who had never been mentioned in annals e. g.

أربع و سبعائة - مكرم - الكاف المان السلطان ابن السلطان أبو الفتح
السلطان العدل الاعلم -

السلطان الاعظم مالك الرقاب أبا نصر المصمود الملوك العرب والعجم مالك الاسلام عيان الانام -
ظهير الدولة والدين ناصر عباد الله حافظ بلاد الله معز الدنيا والدين -

In Japan, there were in all its history one or two foreign

invasions which were repelled by men, or by nature like the Spanish Armada, and only one line of kings has been from prehistoric times illumining the land of the rising sun. In Afghanistan the case of these luminaries was that of the countless stars, some of which established their own solar systems that reflected triumphantly over India, Persia and Turkistan.

It is very hasty, reckless, unwise and imperious to mark the Afghans by a stroke of pen as Jews, Copts, Aryans or some other single indivisible race. Unlike the Japanese, there is still another analogy between Germans and Afghans. If a German man or woman, is married to one of another nationality, the progeny remains German, and this has given rise to many a dispute in International Law. Asrarul Afghan, written about three hundred years ago, cites the same rule as having been the guiding custom in the intermarriages of Afghans with others. Thus the Afghans, despite the fact that hundreds of dynasties from Persia, Greece, Arabia and Turkistan, to mention a few, ruled in different parts of their country, maintained their identity with multiplied force. Of course, there are Hazaras, Uzbaks and Tajiks who on account of their overwhelming numbers, kept separate entity which is recognizable in the case of the two former by their small flat noses and high cheek bones, while the last mentioned sometimes and in some places, can hardly be distinguished from Afghans. These Tajiks are proud of claiming Sultan Mahmud of Ghazni as one of them, speak Persian, are scattered throughout the country, in plains and passes where they have different dialects, and Russia has diplomatically created for their temptation the new Republican sham of Tajikistan. There

are Arabs also in Afghanistan and have even villages after their own name. For our ethnic elucidation, independent statement about them is made as follows.

The greatest of the Arabs, Mohammad, was descended from Ishmael, son of Abraham who built the first temple for the worship of one God in Mecca. He belonged to Syria and spoke the Syrian language. His son's children living for centuries in the heart of Arabia, forgot their ancestral land and language, and grew pure Arabs for all respects. Anomalously, the descendants of the same Abraham's other son Isaac, migrating to Arabia later, and sticking to their Hebrew language and creed, remained distinct and became extinct from the country. The adoption of a nationality and absorption in it is characteristic of the Ishmelites with which they got immersed in the Afghans also.

The Apostle Mohammad had no son but a daughter Fatima to whom the Sayyids trace their descent, and are thus called the descendants of the Prophet. Ali, the cousin and son-in-law of Mohammad, is only mentioned as progenitor of those Sayyids who were descended from him by his other wives, and is eclipsed by the greater man in the matter of pedigree of the Fatimides. Apart from the glory of the Arab conquest, the sanctity attaching to the person of the Sayyids, made their daughters who were married to Afghans, predominant in genealogies, and their offspring though Afghan by nationality, became ethnically remembered as Sayyids. It does not, of course, preclude the male descendants of Ali from being Afghans by nationality. Four Afghan tribes trace their descent from Sayyid Mohammad Husain, *Gesu daraz* who is said to have married Afghan wives.

Haji Mir Vais Khan, from the clan of Hotak among the Ghilzais, throwing off the Persian yoke, became virtually a king, though he never assumed the title and appendages of royalty. His research into the ethnic condition of his tribe convinced him of their descent from the Prophet. His enterprising son having conquered Persia, accordingly struck there the coin with this assertion :—

سکه زد از مشرق ایران چو قرص آفتاب- شاه محمود جهانگیر سیادت انتساب-

That they had any ulterior motives beyond their personal and intrinsic pride, is testified by their high character, and indifference, if not antipathy towards the sectarian feelings of the Persians, which is manifested in the later coin :—

ز اطف شاه اشرف حق شعار- بزر نقش شد سکه چار یار-

The elements in the nature of an Afghan are compound of such an independant individuality that when compared to an avowed descendant of the Prophet, he arrogates to himself such bluffing honour and dignity that defies all superiority. Self aggrandizing, they live like tigers in their insular dens, hunting alone or fighting with each other. It is seldom that they unite but their random coalition turns them into a pack of wolves, when they not only set on flocks of sheep but attack human beings also. This is, however, a deviation.

Akhundzada of Musai, a religious leader of considerable following for instigating whom, to succour the Zakkakhel against the British in 1908, he was interned by Amir Habibulla Khan, told me that he was descended from Amir Hamza, the Prophet's uncle, though he belonged to Husain Khel, Ahmad Zai, Ghilzai. Colonel Abdul Wahhab of the Hazari Infantry, was a Popal Zai Durrani, and he

narrated a story current among his tribe that Shah Husain Ghorī, an Arab prince, was their grand ancestor whom the Ghil-zais on the basis of their nomenclature, claim as their own progenitor. This more well known theme requires further harping upon.

Shah Husain may have relations with Arabs like other Afghans, but he came of the Suri Dynasty of Ghore whence later sprang up Abul Muluk, the father of kings, one of whom was Shahbuddin who surpassed Sultan Mahmud of Ghazni; in the Indian conquest and prepared a fleet to proceed further from its Kathiawar coast whence his coin was found :—

تاجدار القرب گردن مهر مهر و ماه باد - سکه سلطان شهاب الدین محمد شاه باد -

From the Suri clan, migrations to India had taken place much earlier, like those of the Bharaich, Kansī, Mangal, Jadran and several other groups who continued as Hindus till the present time, while their kinsfolk in the aboriginal regions, coming into prior contact with zealous Arabs, were converted to Islam. Sur in Sanskrit bears a heroic significance, and in Pushto means red which also indicates honorable bearing. Suri is synonymous with Baraki which in Arabic implying blessedness, in Pushto denotes supremacy. Sher Shah Suri, the most remarkable Afghan king of India, was a Baraki whose ancestors settled here, while their relative Suri invader from Ghore, returned to his tumultuous country where more adventurous hordes of the Seljuki and Ghuz tribes were playing periodical havoc.

Compelled by deprivation and privation following such ravages, Shah Husain Ghorī took refuge with a pious patriarch named Bittani who had a peerless daughter. Having served him loyally for some years, during which

the couple were enamoured of each another, he won the will of the father to give away the daughter. In essence, that was a complete marriage contract. But before the public celebration of the nuptials, a child was born, naturally nicknamed Ghalzai, son by theft

It has been a custom among the Afghans, called *namzad bazi*, game of betrothal, that the young man has a stealthy resort to the girl's house, with the connivance of all the parties, though not their declared and solemn approval. Some of the first born children in Afghani-tan, even among Durranis, may be thus called Ghilzais. Like the Jewish contours and complexions of some Afghan clans, this marriage tradition, having its origin in the Israelites, may solve very momentous problem of Christ's birth from a virgin. Virginity is a metonymy of chastity. Mary was accused of the violation of custom. Neighbours expected, that an austere virgin like her, after her betrothal with Joseph, should have waited for the performance of the marriage ceremony, while she, a disciple of the learned Prophet Zacharias, disregarding the temporal regulation, intended to set an example of the practise of the spirit of law.

Some of the Lost Tribes or 'Wandering Jews' might have found their way to Afghanistan, and millenniums afford enough scope for this unostentations immigration, and lent some of their fashions and modes to the Afghans. There are still many Jews domiciled in Herat and Balkh, recognized as such only when told, otherwise they are facsimiles of other Afghans and Tajiks. There may be some drops of their blood in the Afghan veins, but by this molecular mixture, they do not become Israelites as by more extensive intermingling with Turanians, they do not turn Turks.

There is still a spacious quarter of Tatars in Moscow - who had for centuries a prevailing influence over the Russians. I was frankly informed by them that the Tatar blood ran so universally in their veins, that a pure Russian could not be found in all the Russias. Our relation with the Mughals will be related in its proper place, but here it may be remarked generally, that the flooding of Afghanistan by their myriads, has left indelible marks on the features and in the tongues of the Afghans.

From the Persian spoken by the people of Kabul, I have collected nearly five hundred words of other languages, most of which are borrowed from Hindi and not a few from Turkish. Next to Arabic, the names of persons and places are Turkish. From the view-point of quality, Turkish holds higher ground. The very word Khan, with which every Afghan is dubbed, and in our community, prefixed as well as suffixed, is Turkish. While the Turks sticking to its original sense, retained it only for their kings, and adopted for their gentlemen the title of Beg, Bey and now Bai, and Khanum the feminine of Khan, for their ladies, the Indian Muslims contented themselves with the feminine of Beg, Begum for their wives only, and left the masculine Indian Afghans to take pride in an alien appellation.

These epithets play a profoundly misleading part in the determination of castes and classes. Sayyid means master which in English may be used for a tailor as well as for a prince. The Arabs by way of respect, add it usually to the names of all great men of whatever pedigree they be. It is equally allied to Caliph Omar and to the Abyssinian slave Bilal. To make amends for the low status of

ordinary teachers of all crafts including games, they are addressed by the high title of Khalifa.

Ustad meaning teacher, in Afghanistan is used for a barber on whom the exalted title of Raja is conferred in India. Mihtar, literally the greater, is now the monopoly of the Chitral Chief alone, and in the other sense, it is the address of syces in Afghanistan, and sweepers in India. Shareef, noble, is the term used for the descendants of the Prophet in Arabia, and elsewhere any man of any class may be noble by character if not by birth. Of this, Noblemen and Gentlemen are English equivalents.

Khwaja, master, in Persian, is applied to the descendants of certain saints and also to eunuchs in Central Asia, who lived in seraglios. In India, it is used mainly for the descendants of Ansars, 'helpers of the Prophet in Medina, and also for particular classes of Hindu converts to Islam. So Shaikh, elder, formerly used for the great leaders of thought, as in the case of Sheikh Shahab-uddin Subrwardi and Sheikh Abdul Qadir Jilani, who belonged to the family of the Prophet, is now in India confined only to those Hindus who turn Muslims. In Arabia, it is still a hereditary title of certain chiefs. In Cashmere only Brahman converts to Islam were called Sheikh.

Aqa or Agha, meaning master, was sometimes a Turkish commander, now it is limited only to stewards and servants, while in Afghanistan, it is the form of address by a son to his father, and besides a common expression of respect before the name of every gentleman, is used singly for the descendants of the Prophet. Instead of Sayyid before their names, Mir, abbreviation of Amir, ruler, is also

written. In Afghanistan they are also addressed Padshah, sometimes Sahib added to it. In India Shah is written in the end of their names.

Occasionally Khwaja, Sheikh, Sayyid, Mir, Agha or Shah is a part and parcel of the real name. Then God save us from geneological confusion ! So these appellations like all other things, in this world, may be of service and disservice in the ascertainment of ethnology. The famous Cid of Spain is an abbreviation of Sayyid, meaning a general or leader. He was indeed not a descendant of the Prophet Mohammad, though his descent could be traced to the Prophet Adam, by those who did not believe in Darwin. Sheikh Hameed was a sovereign of the Lodhi Afghans in Multan. Sheikh was a part of his name or a title, conferred on him by the Abbasides of Baghdad, or assumed by himself as a mark of independence.

THE BARAKI PATHANS.

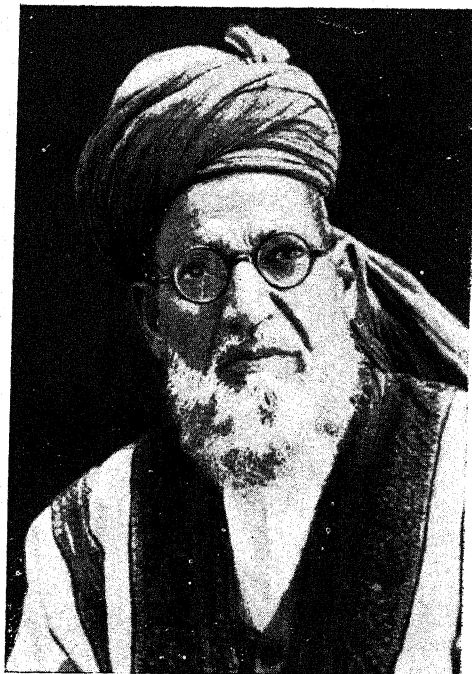
During the period of my imprisonment I learned a lot from "the companions of my solitude." Besides serving as a study and forced hermitage for contemplation, the prison proved a fit rendezvous for its inmates, to meet willy-nilly with sang froid, to discuss all sorts of subjects, with that leisure which enabled the illiterate Chaldean shepherds to lay the lofty foundation of Astronomy, and is rarely at the disposal of modern thinkers :—

آزادگی بکنج اسیری نمودند - در گوشه قفس خطر و خوف دام نیست -

This poetic freedom in confinement should not be taken with free comprehension, because the apprehension of death, presents its ghost therein, in a more ghastly manner. However,



Ghulam Mohammad Khan,
Wazir Kapurthala.



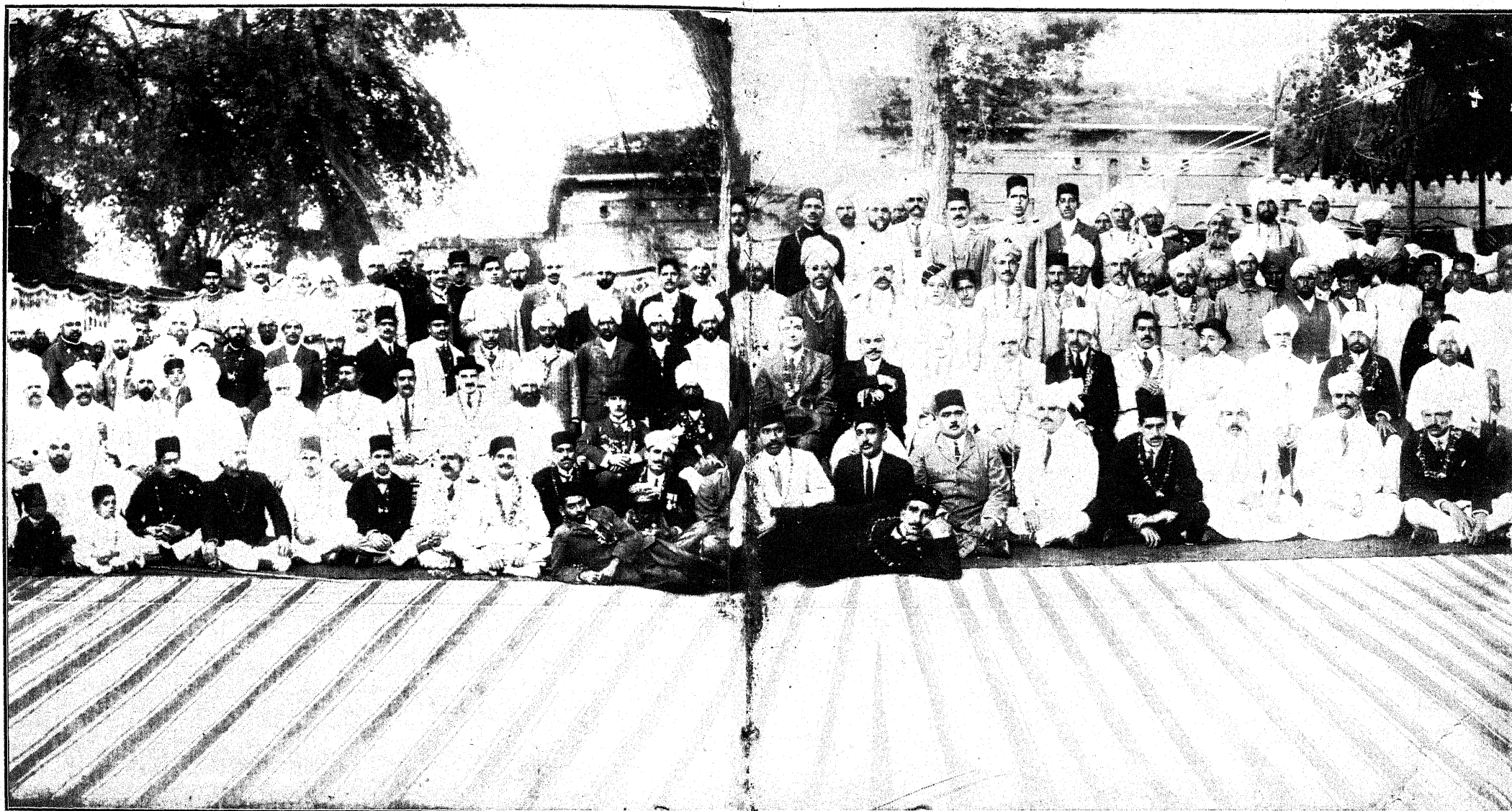
Kh Asad Ali Khan,
Police Officer.



K. B. Dr Diwan Ali,
Civil Surgeon.



K. B. Khurshaid Mohammad M.A.
Deputy Commissioner.



Sir Theodore Morison and other guests from the Busties, Jullundur and Kapurthala, among whom there are Pathans and also Government Officials from other classes. The host is Khan Bahadur Abdul Majid Khan; his father Mian Akbar Ali Khan, Kh. Shah Mohd Khan, Kh. Pir Dad Khan, Kh. Mohd Ilias Khan, Sir Abdul Hameed, Captain Ghulam Hossain, and other notable persons assembled at Busty Baba Khel.

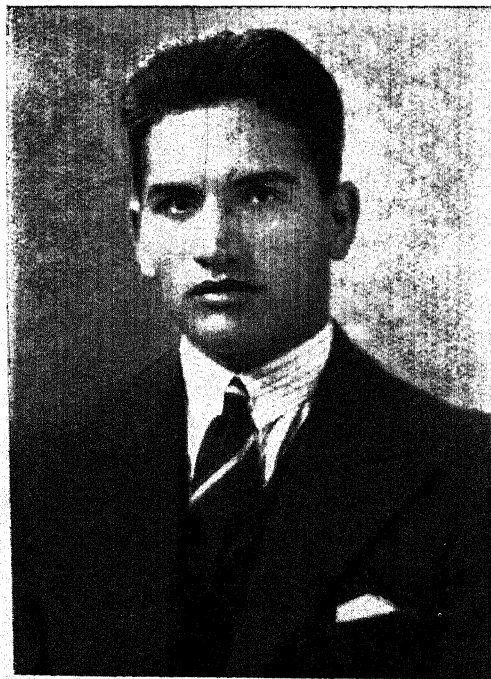
Kh. Sher Shah Khan B. A. Kh. Abdu-Samad Khan B. A. LL B Sub Judge. Kh. Ihsanul Haq Bar-at-law, Sessions Judge.
 Kh. Mohd Ali Khan Risaldar, Sub Registrar Kh. Ata Mohd Khan Tahsildar. Kh. Khalifa Asghar Ali Khan Kh. Rahmuddin Khan.
 Kh. Fazl Mohd Khan M. A. (Cantab) Director Public Instruction Deccan. Kh. Fazl Mohd Khan B. A., I.F. S.
 Kh. Ali Akbar Khan Risaldar Major Qazi Mahbub Alam.



Kh. Ghulam Ahmad Khan Ghuz,
Pir Qadri, Municipal Commr.



Kh. Mohd Usaf Khan,
Police Officer.



Dr. Jahangir Khan B. A. (cantab)
Ph. D.



Kh. Baqa Jilani Khan
B. A. LL. B, E. A. C.

having amassed a wealth of multifarious information about the different features of the country and its diverse peoples, I was destined to come actively in contact with them for about a decade. As Director General of Public Instruction, I founded and afterwards inspected schools in the territory inhabited by my own community who speak a dialect distinct from Persian and Pushto, and live, move and have their being, in ways and manners resembling, to some extent, those of ours in Jullundur. Besides Baraki Barak, Baraki Rajan, the former a large tract of fertile land in the base of a mountain comprising populous forts, and the latter, a town on the other bank of the river and the seat of the District Magistrate of Logar, Chakari, Girdi Kaj, Kamari, Baraki a suburban village of Kabul, known for its choice grapes, Gardez, an important cantonment, Qaria Danishmand or Qara Dushman, the street of Furmul in the city, and the village of that name in Logar, which is the labial alteration of Vurmur or Urmur, a synonym of Baraki, and many other places in Afghanistan where Barakis or Urmurs reside, their kinsfolk from Bajaur, Swat and Kaniguram, had educational relations with me and from them I made oral investigations of what is contained in books.

In the time of Amir Abdur-Rahman Khan, when capital crime was visited with the penalty of capital to be paid by those in whose territory it was committed, and when the murderer absconded, his tribe had to disburse the death bill, the people to waive it, usually destroyed their genealogies and family histories. Economic interests thus prevail over all other concerns. In imprisonment, I was whiling away my time with a five-year old son of a scavenger, a descendant

of our Prophet. Without any regard to the sense of proportion, I inquired from him whether they had got a geneology. To my astonishment, the child had the proper sense to understand my question to which he replied in disdain by raising his two fingers, "Geneology? We have got two cows."

In the battle of Bachai Saqao when the boom of guns was heard in my office, I had of course leisure to indulge in personal talk with the Khani Saman (the chief keeper of the furniture) about some documentary evidence of his descent from the Prophet. He brought his geneology which happened to corroborate with ours.

I sent for an old man from Baraki Barak who was well versed in his tribal history. From memory, he wrote the geneology and said, that Mir Barak and Mir Jan, two chief ancestors of the Barakis, had their tombs in Bajaur, and they were descendants of the Prophet. So did all these people say, but none of them asserted this claim to holy nobility, for collecting tithes as their gratuitous due. Rather they gave alms to other Sayyids, one of whom came from the far Kaniguram, the capital town of Waziristan, to Baraki Barak, and thence to extract something from me. Indeed I told him that if honorable beggary was the privilege of a Baraki Sayyid, mine was the equal right, but our magnanimous progenitors in India and Afghanistan, confining their pedigree only to paper, forbade their children to proclaim it, in order that other people might not tempt them to accept charity which befitted them more to extend to others.

Another cause of our ancestors' reticence in

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پاور پوائنٹ نمبر

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ده سحران

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۲۵ نوپ

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بر کی راجاں

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بابری

بازتاب روحی

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دوم خانه

2010

۲۵ کربه
روز پنجشنبه

عم خانہ

تحریر □

ازم الى مكرده

۱۰۰ خانہ

~~میں نے~~

دینا ہے

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مفتی محمد رفیع

this respect might be the persecution of the Sayyids, which commencing from Karbala, recurred with periodic severity in all countries, and in Kabul too, they had to hide their heads several times, in the times of Abbasides as well as Ommayyides.

Midway between Kabul and Ghazni, on either side of the Logar river, are situated Baraki Barak and Baraki Rajan. In an extensive old cemetery, these inscriptions were read from the tombs :—

ابن المغفور المرحوم شيخ عمر البركي كان وفاته في يوم الجمعة شهر المحرم
هجرى ١٠٦١ ارتحل من دار الدنيا الى لقدم العقلى الشيخ صالح ابايد الكامد
معين الصغائر بنى القبرا معتصم بكنل الله الملك الصمد المسمى كل محمد
جو عبد الواحد أن قاضى اسلام و اسرار حقيقت بود آگاه - نسب بودش
بعام خواجه زاده -

محمد رضا ولد طاهر محمد ٨ < ١٠ -

حضرت خواجه ابوالفتح ١٨٩ -

The last tomb surrounded by exquisitely sculptured arches, lies near a small village called after it شاه ابوالتبح. In another village named Sajawand, there is a dome under which lie thirteen tombs with inscriptions, only some of which could be clearly copied:—

١. الشيخ الامام الاجل سراج الامو او شمس الائمة يونس بن يوسف
طيفور السجاوندى السلطان اسعيد الشهود اربع مائة و عشرين ٢٢٠
٢. خواجه احمد تلان -
٣. خواجه يونس -

In the neighbourhood of these tombs stands a rampart which is said to be a part of the Fort of Jamshaid. Near it, was the grave of Sheikh Sanaun, and another with an inscription a portion of which was legible :—

هذا القبر.....عالي جناب مرتضى.....مير يائنده محمد - ١٠١٨

In the village Chalozai, there is a tomb half buried in the earth, with these couplets carved in stone which was shaped as axe, and Arabic words in relief on it.

چهل سال بو مسلم بهلوان - تیر کوفت بر فوق مرغانان -
 زحد سمرقند تا مصر ورے - بر آوردن بیخ خوارج ز پیے -
 ابو مسلم مروزی تیر زین میزد - از فوق گذشته تا کمر زین میزد -
 نقد قلب سره عالم را - عشق مرا محبت محبت -
 جاعد الکفار القوی تبارک الله احسن الخالقین رب العالمین -

A pair of drums still by their beat, proclaim the greatness of the celebrated Abu Muslim Khurasani, in a place where our community now lives. Their inscriptions may throw some light on our past, as their dialect which is at present spoken only in Baraki Barak, may give a clue to our relation with the people of whose language this may be an offshoot.

The URMURI DIALECT.

The late Khan Niazuddin wrote to me a letter in Kabul about making some research in the history of our community. I replied to him that as Director General of Education, my duties were so engrossingly broad, that I had hardly any time for so narrow a subject. It had fitted in with my dungeon of the prison, where afterwards I introduced religious and technical instruction. As a prisoner, having committed the Quran to memory, I taught it to a fellow prisoner from whom, in exchange, I learnt the rudiments of Rubab! Likewise, I gave lessons to a Baraki soldier who dictated to me some Urmuri words which I reproduce here:—

شے	د:	بنان	صار	بنض	بنو	دو	آنہت
۱	۲	۳	۴	۵	۶	<	۸
نہ	دس	درش	شدس	بنیس	سویس	بنیس	بنیس
۹	۱۰	۱۱	۱۲	۱۳	۱۴	۱۵	۱۶

ماښست	چيست	نيس	اښستيس	اوايس
۳۰	۲۰	۱۹	۱۸	۱۷
		سو	بقا/ست	بقيست
		۱۰۰	۵۰	۴۰

Some letters are pronounced like Pushto, and are therefore written here in that mode. **سار** is pronounced sar with more dental tensity than **س** and is written thus to indicate its origin from **چار**. Similarly **پنض** pronounced pinz is derived from **پنج**. And **بنان** resembles **ش** but with greater guttural inclination. From etymological comparsion only of the numbers, the relationship of Urmuri with Pushto and the Aryan family of languages, is established, which will be strengthened by further examples :—

ځان	سزئ	خوار	مرزا	مارا	په
boy	man	sister	brother	mother	father
چين	دروا	ناک	سر	پت	نېفې
chin	girl	woman	head	forehead	nose
بوز	دندکيش	منځ	گوڼی	لب	صیمی
mouth	tooth	face	ear	lip	eye
پشت	ابرو	پلک	دست	آرنج	انگشت
back	eyebrow	eyelid	hand	elbow	finger
آرد	پائے	زانو	نس	سینه	بیان
flour	foot	knee	belly	breast	waist
سیاه	گردن	شانه	موټي	تخن	ارک
black	neck	shoulder	hair	bread	water
گاک	گنم	دیزن	خاک	کول	سپین
flesh	wheat	rice	dust	wood	white
بز	شوه	خین	آسمان	بومہ	نور
goat	red	green	sky	earth	house
کوزه	ران	دردنی	مدغل	گاؤ	باسپ
pitcher	fire	sheep	fat	cow	horse

بنو	خر	سپوک	لپشی	موش	مار
night	ass	dog	cat	mouse	snake
میدان	دوبا	گری	دائے	پونوک	کپش
plain	river	mountain	way	trouser	shirt
انگور	پوست	بوض	برگ	دوخت	گیه
grape	husk	root	leaf	tree	stone
قطره	جوادی	خربوزه	تربوز	ناک	سبب
drop	maize	melon	water melon	pear	apple
گرد	لند	دراز	توری	نوری	قت
round	short	long	piece	morsel	draught
انگوت	نیلچے	مرگه	کڑی	بیداری	خواب
running	nail	sparrow	cock	waking	sleep
ازبرزم		آ چیز بدائے	شورے	خلک	پروک
I am coming	this thing is bad	good	eating	flying	
تو خوران	از به خوریم	اچرزاک	دزنی		
thou artst eating	I am eating	he comes	thou comest		
اندے	خورن	انورموک	افوخواک		
here	eat	he went	he eats		

From this list, it appears that most of the words are either Persian or resemble Pushto. When I told the Persian Minister in Kabul, Iatilaul Mulk, that there may be some Turkish words also as *ملغ* rifle, found in both, he gave the ingenious explanation that *میل* barrel and *تیغ* sword are both Persian and their compound is the said word.

THE URMUR, AFGHAN AND GHUZ.

In the Afghan genealogies, which are as tremendously huge as historically unreliable, in one, Afghan, Uzbek and Turk, are mentioned as three brothers, which may mean that they have or should have fraternal relations. All genealogical tables are unanimous that Qais Abdur Rashid

had three sons, Saraban, Bitany and Gharghasht. From the first, sprang the Durani clan, and from the second, Ghilzais, from his daughter whose husband was Shah Husain of Ghore. Thus the most numerous section of the Afghan tribe, becomes ethnically related to Shah Husain, from whatever race he may be. He may be an Arab or Suri of the Aryan family.

Urmur is a descendant of Saraban, who had many sons, including Sayyed Abdulla Karlan whom he had adopted. This fortuitously fortunate intruder had two sons, Kakai and Kodai from whom are descended the brave and sturdy tribes of Afridis, Waziris and others. Thus all of them are the descendants of Urmur, rather of Abdulla Karlan and Kakai. The irksome irony of fate is, that the clan of Urmurs, inhabiting Kaniguram, the capital town of Waziristan, is actually considered distinct, separate and even alien by the said Afghan tribes.

The Afghans go to the length of playing a dirty pun on their name, which in Pushto means one who puts off fire, implying that they sleep together in darkness. The real story is narrated by decent people, that in the battle of Somnath, the Hindus intended to attack Sultan Mahmud in the night. To divert his attention from the front, they drove far in his rear a flock of goats, with burning torches fastened on their horns. A body of Muslims were sent to scout, who extinguished the fire and were dubbed Urmur, with honour.

Notwithstanding, the stern fact is there. In internal politics, the Afghans or more correctly the Pushtoons, never caring for their descent or genealogies consider themselves aloof from Urmurs or Barakis

They never deign or feign to be Sayyids through Abdullah, nor condescend to accept in their fold, the fertile families of Karlan or Kalal and Kakaizais who are scatered besides the Frontier all over Northern India.

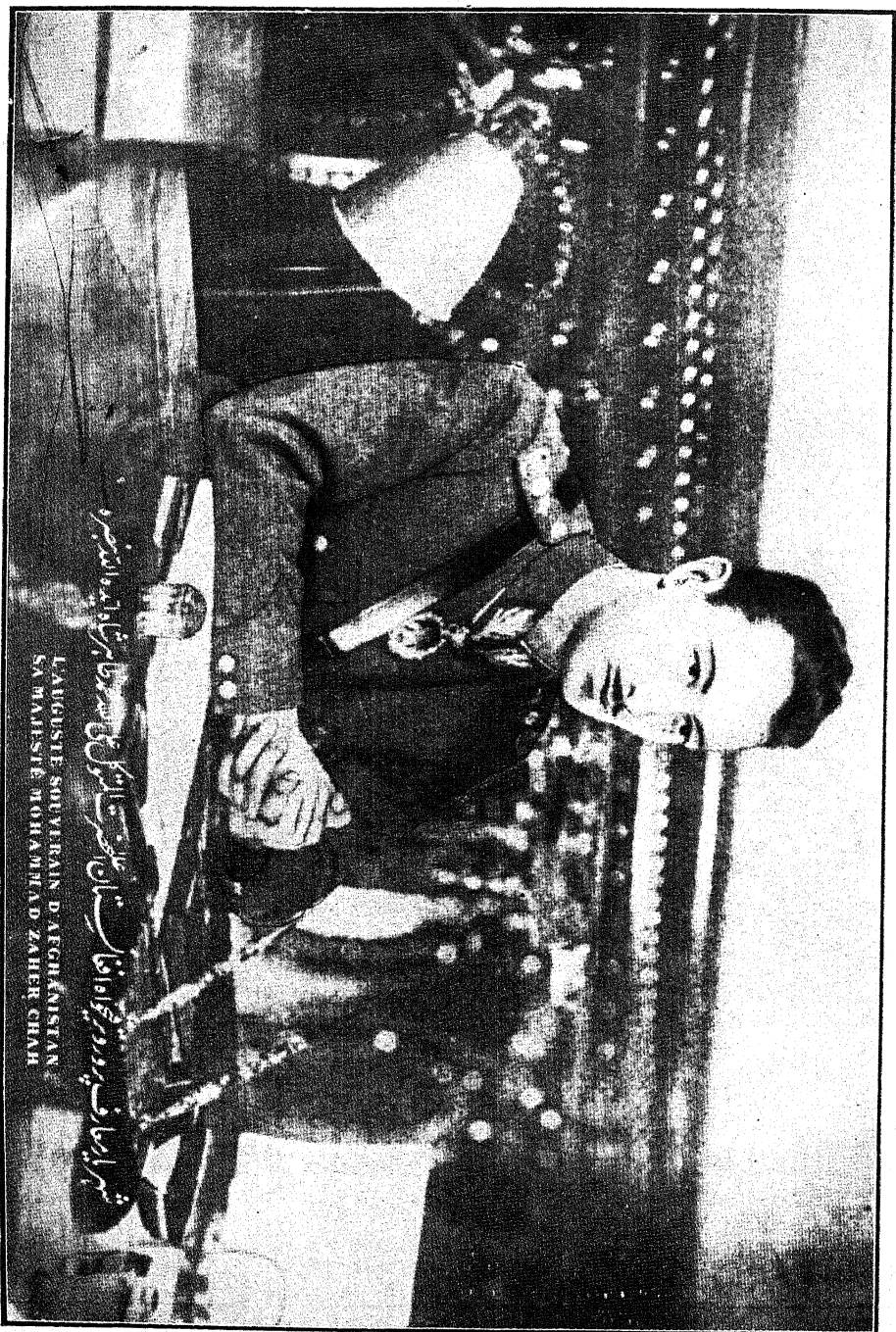
These geneologies seem to have really no ethnic or racial basis. Rather they appear to have circumscribed by classification, on geographical grounds largely, almost all tribes and clans, inhabiting the Western half of the present Afghanistan, from ancient times. Still there is apparent discrimination, and in some places a hard and fast line is drawn between Afghans and Parsiwans who include Tajiks and all Persian and non-Pushto speaking people.

In the country of Logar, this division is very marked, and to go in detail, the Parsiwans comprise Barakis who have three subdivisions. Urmurs of Baraki Barak, who speak their own dialect and those who do not, and are therefore not considered genuine Urmurs. Amanulla Khan as king, gave his sister to one of them in marriage. The Tajiks of Baraki Rajan are not called Urmurs but only Barakis. One of them Amir Mohd Khan Baraki was a leading warrior whose daughter was married to Wazir Akbar Khan. Her only child became famed as Wazir's daughter. She was the grandmother of Nadir Khan.

The Pathans of one of our Busties, Mithu Sahib, are Khaleel Mutayzai Mohammads who according to the geneology are cousins of Urmurs, but like the latter's descendants are included in Afghans as contrasted with Parsiwans. They are scattered all over Afghanistan and have villages and quarters of their own, but their powerful tribe numbering about two hundred thousand, lives in a vast tract extending



King Nadir Shah Ghazi.



شهریار افغانستان

L'ARCHISTE SOUVERAIN D'AFGHANISTAN
SA MAJESTÉ ROYALE ZAHED SHAH

from the Peshawar Frontier to the border of Jalalabad in Afghanistan. Their potential awe can be gauged from this fact that when members of our League of Reform were being killed and imprisoned by Amir Habibulla Khan, their chief's brother who was one of us, was punished by being posted as Magistrate of a district near Kabul, far removed from his tribal territory, while another lord with twenty thousand following, was sacked from an equivalent office and segregated with us, because his brother a colonel was a member of the said society and therefore ordered to be shot by his soldiers. The Mohmands were previously not regarded highly by the other tribes until their latent valour was brought to light by their rising and fighting bravely with the British in the early part of this century. Ability to wage war leads the way to glory.

هر که چون تیغ کج درو سیاه و خونخوار است - خلق عالم همه گویند که جوهر دار است

Though the Mohmand Afghans have a village near Baraki Rajan in Logar, and their whole tribe lives close to Dir Bajaur and Swat where the Barakis dwelt, yet they are distinct from them, and the Mohmand Pathans of Jullundur and of Hoshiarpur as well, have never been called Barakis.

The Ghuz Pathans, who settled first in Jullundur City and Buty Sheikh Derwesh, and afterwards leaving some of their families in the two places, close by raised a separate Busty Ghuzan of their own, are also called Barakis and their name perspicuously points towards the famous tribe of Ghuz Turcomans who several times overran Herat and Ghazni. It was in these excursions and incursions that they came in contact with the Barakis of Ghore and Logar, and through

their daring, enterprising and swelling numbers in which the hordes of their cavaliers, crossed vast plains and high mountains, it is possible that they had already met each other elsewhere. Lydia and Cappadocia were in the possession of the Danishmand clan of the Turks who consider Ghuz as their grand ancestor, and in national enthusiasm make his name their war cry. The Barakis of Busty Danishmandan may have had old relations with the Danishmand Turks. Five miles North of Kabul, there is a village Qaria Danishmand, commonly called Qara Dushman which means black enemy in Turkish, or may be an abbreviation of Danishmand. So is called our Busty Dashmanan.

THE WORD BARAK برک

The Multifarious pronunciations, spellings and meanings of one word which may have onomatopœtic significance to boot, create a world of differences as far apart as East and West. From this babel of the Orient, Dr. Bellews was misguided to the Occident where he found a place named Bark in Greece and made it correspond with a similar name in Jullundur. He identifies the Barakis with those Greeks whom Xerxes had brought to Persia whence, the doctor does not profess, when and how they shifted to Afghanistan. His argument of community of manners, customs and language, is very shaky, shabby and as shallow as he has adduced in another sphere, which is reproduced here *a propo* of the subject in hand.

In the Heptarchy of Herodotus, there is a province, Dadikia which the doctor identifies with the land of the Dadis, a sub-clan of the Kakar tribe. It is in reality Dawi دای which might be read Dadi if the letter W, is not

carefully knotted. Moreover these people exist in so few numbers that all brought together would hardly fill a town. The more appropriate or approximate word was Tjikia, a collection of persons who exceed half the population of Afghanistan.

Of course the resemblance of colour and complexion which in some Barakis have a European tinge is omitted by Dr. Bellevs. The ruddy whiteness of those of us who belong to the Semitic race, may be accounted for by the intermixture of Turkish blood, and that of a high strain through a princess or two. Not to speak of any common linguistic link between Greek and Urmuri, even Turkish is foreign to the latter. Except *Ata* for father and *Quli* as a part of some names, no other Turkish words are used by us.

Let us now tackle the word Barak. First leave aside بارک though having the same spelling in English. He was the progenitor of the present ruling dynasty of Afghanistan, and Barakzai is an important clan of Durrani or Abdalis, though Abdal was a nephew of Urmur. Barq برق lightning has no possible concern here, except a new suggestion that the speed of progress be compared to it, which Barakis made with rapidity, in religion, trade and fields of physical strength. Barak برک is a cloth woven of camels' wool and a cap made of it is used by the poor, as Saadi says :—

حاجت بهلا برکی داشتات نیست - دریش منش باش و کلاه تروی دار

In the suburbs of Kabul, there is a village Hindaki هندکی, another Shiwaki شیوکی and north of it Baraki برکی which apparently have Hindi suffix. The distant town of Baraki Rajan راجان برکی with the expression of Hindu royalty, and

in its contrast the group of forts near it called Baraki Barak برک برکی produce an impression that these words may have manifold significances pertaining to Hindu, Persian, Turkish and Arab influences.

Barak in Arabic relates to the resting of camels. Hence Barakah برک meaning *blessing* commonly, is used as a name also. Amir Barakah descended from Hasan, son of Ali, was a distinguished noble man of Herat, to whom several books were dedicated by great writers of the time, like Mulla Husain Kashifi. The Moghal king gave him his daughter in marriage, and he had a considerable share in the just and enlightened government of the kingdom. His geneology tallies to a large extent with that of ours.

There is a sinister tradition, which was exploited in recent Municipal elections, that the Barakis are descendants of an imaginary person who had for the greed of ring, cut off the finger of the martyred Imam Hussain. Amir Dost Mohammad Khan, in his journey through Jullundur, when the Pathans visited him, referred to this calumny. Goodly men in Afghanistan try to efface this stigma from the Barakis by substituting Burakis which may exist some where or not at all.

Barak is the name of a place in Turkistan as well as in Yemen. Subuktagin levied a force from the latter place and giving them high command in the army, settled them in Ghazni. One of their descendants was Taghan Shah Barak, a king whom the renowned poet Khaqani eulogized copiously. A scion of his clan, Sultan Husain, sat on the throne vacated by Lodhi Afghans in the Punjab, and reigned for nine years and three months.

BARAKIS AT LARGE AND ABROAD.

Regarding the most prominent Busty and the most eminent Pathan families who were pioneers in our settlement at Jullundur, and leaders, temporal as well as secular, there is still another anecdote about Barak in Yemen, whence a coterie of seers migrated to Medina, a thousand years before the Muslim era. One of them left a document, predicting the advent of the Last Apostle, and enjoining upon his descendants to assist him in his mission. It fell to the lot of one of them, Abu Ayyub, to entertain the Prophet as his host; in his flight from Mecca to Medina. Since then he and his people came to be known as Ansars (Helpers). Having lost his life in the siege of Constantinople, a mosque was afterwards built in his memory, and according to Gibbon, the reign of each Turkish Sultan was inaugurated there.

One of Abu Ayyub's descendants, Ibrahim, left Medina, in the end of the twelfth century, for Baghdad where in one of the Universities, he obtained the degree of Danishmand and learnt divine philosophy from the great sage Sheikh Shahabuddin Subarvardi, to whose name is added the appellation of Maqtul (executed) and not that of a martyr, because his inductive preachings and innovations drew the wrath of the clergy and sentence of death on him.

His disciple then in 632 A. H. repaired to Multan to meet the well known saint Babaul Haq. Having acquired further knowledge of theology with edification, Maulana Ibrahim intended to return to Baghdad, but the master directed him to go to Barakistan where he had already sent missionaries. Accordingly, Maulana Ibrahim with their assistance, enlightened the ignorant people of that place and

dwelt there as their guide and philosopher.

The Barakistan is said to be the tract of Dir in the Frontier, adjacent to which is Bajaur where according to the people of Baraki Barak, their ancestors Mir Barak and Mir Jan lie buried. There is a theory based on the defect of the Ansar geneology, that Ibrahim originally belonged to Dir which is a synonym of Danishmand, and he went to Mecca and Medina simply on pilgrimage, and in his travels saw the reputed scholars and saints, and on account of his own erudite learning and pious bearing, was authorized by them to lead the people on the lines of the Suhrawadia doctrines. He is said to be the author of a book *تاریخ دین* in which he calls himself Ibrahim Danishmand Albarak, and so he is referred to in a copy of the commentary by Baizauvi. He had extensive political relations with all countries, and though he resided and died in Mastowi, an extinct place in Dir, some of his descendants became rulers of Persia and reigned in Isphahan.

He had four sons, Sheikh Mahmud, Sheikh Sirajuddin, Sheikh Usuf and Sheikh Laal. Sheikh Derwesh was descended from Sirajuddin after whose name he founded Sirajabad which subsequently came to be known by his own name Busty Sheikh Darwesh. The descendants of Sheikh Usuf laid the foundation of Ibrahimpur after the name of their ancestor to father, which was afterwards called through his appellation, Busty Danishmandan.

Deducting normal casualties, a given race multiplies with arithmetic progression, but when additions are continually made from outside, the race of its progress may assume geometric dimensions. Urmur, Sayyid, Ansari,

Ghuz and Pushtoon, mixed together ushered in a new tribe of Baraki Afghans whose versatile activities in religion, politics and trade, took them to fresh pastures, far and wide. Their increasing numbers also required additional territories which they acquired by their superior fitness in leading and governing the people, of purchasing their land by wealth which they amassed considerably in their mercantile travels, throughout India and Central Asia.

A Greek philosopher considered trade and knowledge as fire and water, and forbade his pupils to deal in goods. Great Muslim saints and savants like Abu Hanifa and Sheikh Abdul Qadir, by their world wide trade and knowledge which enlightened all the Muslim countries, established the useful combination of both. But this depends largely on the store of energy and stamina which an individual or a group of individuals, possesses. The Barakis undertook long journeys for merchandise, and wherever they went, met the sages of that place and returned the wealthier and the more learned, or sometimes settled there. It was mostly in this manner that they are found dwelling in many cities of Asia—Mecca, Bokhara, Akbarabad, Burhanpore, Aurangabad, Nandher and several other places besides Jullundur, Peshawar and in almost all parts of Afghanistan.

Sometimes jealousy begotten of their influence and affluence, instigated other tribes to molest and compell them to depart. Nafhat-ul-Abrar mentions their three exoduses, which he attributes to their being an alien people. From Mastowi they went to Gardez in southern Afghanistan, where still they live among Persian speaking people of the town.

After their departure, reactions happened in the habits of of the inhabitants of Mastowi, who finding themselves unrestrained in the absence of their monitors, indulged in drinking bouts, duels and feuds, to an excess that the whole Mastowi was destroyed and razed to the ground. On their return, the Barakis built another place which they had to desert, when the Moghal Kings of India proved too powerful for them. The present inhabitants of Baraki Barak told me that they had immigrated there from India, while I informed them on the authority of some English historians, that we had immigrated from their country of Logar.

It is the view of Barkley that the Baraki Pathans lived in Jullundur during the Afghan rule in India. As they had hand in the Government, the possession of India by Babar was of course not looked favourably by them. So many of them migrated to the Frontier where they succeeded in checkmating the Moghal forces for long time. This was not a new migration, but they had previous relations with several places in the Frontier, and had longstanding connection with Logar and other districts in the interior of Afghanistan.

The youngest son of Ibrahim Danishmand, Sheikh Laal, was from childhood very fond of travelling. He went abroad as a boy and never returned. The eldest Mahmud had two sons Zaid and Bazid Aba Shabaz. The latter lived in Mastowi, and had a large number of devoted followers who had two parties, always daggers drawn with each other. One of them stole the beads of Bazid and sent them to the other, as a token of his command to call them in his

presence. In the way, the offenders lay in ambush and murdered the duped to the last man. Aba Shahbaz already tired of their factious disputes, left them for good, and settled in Kaniguram whither he was followed later by his other kinsmen. Here also he found the same raw material of unruly turbulent tribesmen, incessantly quarrelling and fighting with one another. He succeeded, however, in improving their lot, moulding their character, and turning them into that finished commodity which his namesake afterwards handled as an effective weapon to check the oppression of the Moghals. But this usefulness was attributable also to the sagacity of Bazid II and his sons. After them, they again rose their head and behaved in a manner that obliged the Barakis to bid them good-bye again, under the lead of Sheikh Darvesh, but of this hereafter.

Shah Husain of Ghore was descended from Shansab which in Pushto means high pedigree. He lived in the house of his father-in-law Sheikh Bitany who divining greatness from the behaviour of his grandson, Ibrahim, called him Lodai. The Lodhi kings of Multan and Delhi were descended from him through Ibrahim's one grandson, and the other was the progenitor of the Suri kings of India and of Afghanistan. But these are mere geneological insertions which have been shown to be of little historical value.

In the case of Urmurs and Barakis, the Afghan patriots have occasion to express sympathy, apathy or even antipathy, but they are at a loss to say their say about Lodhis and Suris whom they seek in vain and do not find in their country. A glance over the Frontier also turns back

with despair, because barring a few Lodhi families, no Suri can be seen there. Along with other Afghans, they had accompanied the armies of Arab conquerors, and on account of their nomadic movements, having previous acquaintance with neighbouring countries, they could choose suitable sites for their winter resort in India.

The Lodhi Afghans were the first to establish themselves as sovereigns in Multan whither of course the glamour of royalty attracted their fellow tribesmen in large numbers. Two kings cannot be accommodated in a country. The contented ruler has to give way to the ambitious who besides force, does not hesitate to use the rungs of humility in ascending to the roof of his consummation. Sultan Mahmud of Ghazni devised the heresy of Sheikh Hameed, as an instrument of his removal from the throne. His family and his loyal subjects dispersed in India, to rise again when the tide was on flood.

What Sultan Mahmud failed to achieve, was accomplished by Sultan Shahabuddin, because his countrymen had as harbingers prepared the ground for his penetration, and established bases in advance for his further operations. Urmurs, Barakis, Suris and Lodhis had occupied Jullundur and Hoshiarpur, in the time of Sultan Mahmud, and facilitated the advanced progress of the Suri invader, Shahabuddin of Ghore. According to Abul Fazal, Sher Shah Suri was a Baraki, and born at Bajwara in the Hoshiarpur district, though some books record his birth place elsewhere. There were indeed Baraki relations in Bajwara whither on the approach of King Akbar to Jullundur, the Barakis of this place fled and sought refuge with them.



Sultan Shahabuddin Ghori (P. 16)



Sher Shah Suri.

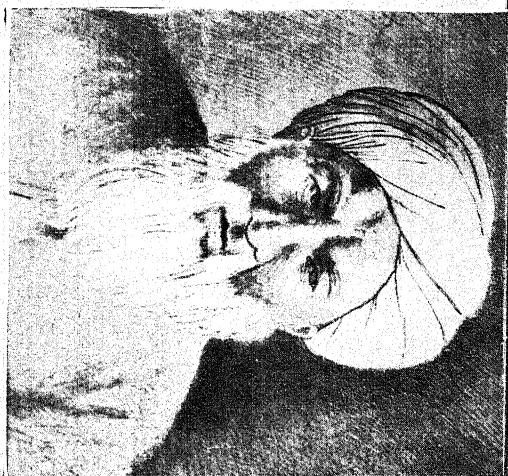


Shadi Khan, a wealthy merchant, ancestor of the Ghuz Suda Khel, (from painting 200 years ago.)

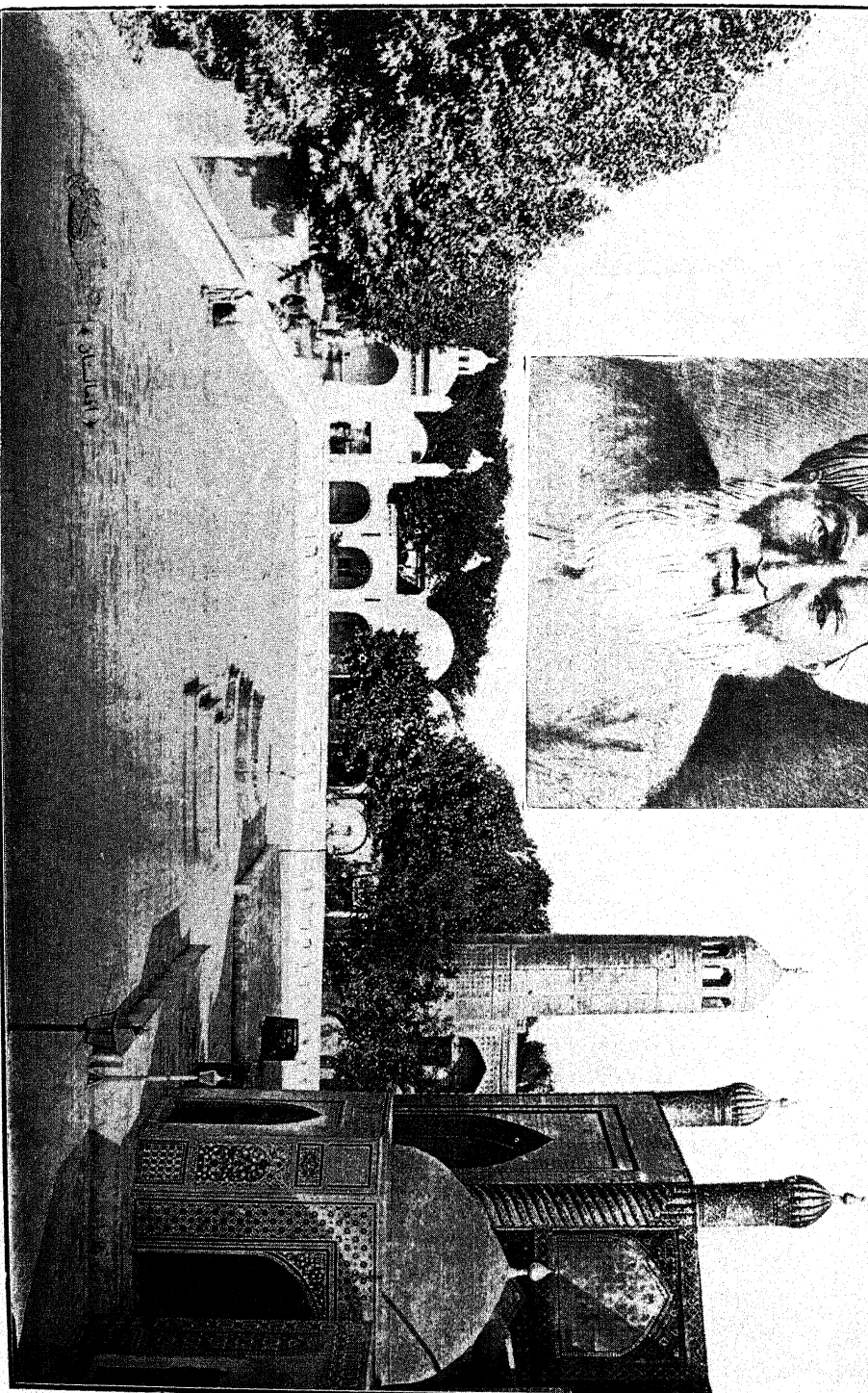


Gholam Mohyuddin Khan Qadri Pir, grandfather of Nisar Khan Ghuz (Page 101) from a painting.

امیر علی شہر فزاہ



شہزاد علی درویش



Balh Mazar of Ali, and Amir Ali Sher, the reputed Moghal Vazir at Herat, who had relations with Barakis.

It was but natural that the Suri king should have invited and induced by all means, his country men especially those near to him in kinship, to join him in India. So did the Lodhi king Sultan Bohlale whose edicts still exist, in which he appeals to the religions and national sentiments of the Afghans to come and strengthen his cause for the common glory. These forces united to bring about the gradual immigration of the Barakis and Urmurs in Jullundur and Hoshiarpur. The industrial excellence of the latter place, in some respects, owed its development to the civilizing influence of the Urmur Pathans who held high posts in the government of the Lodhi kings and some of them were their ministers (مدارالمهام)

Few results have unilateral causes which mixed with complex and often contrary impetuses produce an effect. If royal inducement was effective in some cases, it could not effect the supplantation of others who lived and moved with composure in their hearth and home. As already stated, Aba Shahbaz had relinquished his position in Mastowi and left for Kaniguram. His Baraki and Ansari relations who lingered behind, considered themselves, as spiritual leaders, superior to the other Afghans who, however, emboldened by religious equality and their own impudence, posed as their equals. Moreover, Aba Shahbaz was married to a princess of the blood royal, and had to boast of many a king in his lineage. Charles, the great, was requested by an English king to marry his daughter to the English prince, on which Charles roared and threatened to invade England. One of the Afghans asked the hand of an Ansari daughter in marriage, on which the Barkis were infuriated. Regular fighting ensued and hastened the departure of the latter to

the City of Jullundur. The colonization of the Busties came later and that also gravitates to a similar pivot.

Such spasmodic movements did not throw the immigrants on the mercy of a foreign people. They had their own countrymen ready to welcome them, and having the notice of their arrival before hand, adequate arrangements were made for their landing and housing in the countryside. The Barakis and Ansaris, living in Jullundur City, had close communications with their kinsfolk in the Kaniguram where they were esteemed as religious heads, and feared on account of their authority as officials of the Moghal government. Still there was no love lost between them and the Afghans who in spite of their illiteracy have peculiar conceits of their own to defy the learned.

In the Afghan War of Independance, when English aeroplanes threw bombs and hovered over the Afghan camp, some soldiers rushed to the tent of their reputed and reverend priests and challenged them to come out and bring down the machine of the devil by their incantations, otherwise they had no right of command over them.

Subsequently, in a terrible revolt of the Southern Territory, when Amanulla Khan sent a deputation of the well known leaders of religious thought, to propitiate the rebels, they tore the precious carpet on which they were squatting, into pieces which, they said, would be preserved by them as sacred souvenirs.

There is a Pushto proverb to the effect that you did not get addicted to any of the drugs, rather you kicked your father's family and turned a Mullah. The Tajiks remark pithily that, it is easy to become a Mullah, and difficult to

be a man. It is a common saying that donkey driving is an ocean of learning while anybody can go through a book. Cade and Co. are not exceptions among the Afghans, who accused Lord Say of having "about him such men that usually talk of a noun and a verb and such abominable words as no Christian ear can endure to bear." But as this Kentish rabble was stirred and hired by the Duke of York, so among the Afghans there ought to be some wire puller behind the scene.

The Afghans had defeated the Moghals who still strived to recover their honour and dominion. They had Kabul and Ghazni in their possession and the Afghans of the neighbouring districts had bowed before their overpowering forces. Pir Raushan and his sons after standing at bay, had died or been killed by the Moghal's treachery. Still a cousin of theirs, Sheikh Pir Wali, managed to hold his own in Kaniguram and the Afghans paid him their peaceful homage, but his relatives and kinsfolk could not now command that respect to which they were habituated of long. The Afghans generally began to treat them haughtily and some of them even objected to wearing their headdress with a flying fringe, in the fashion of the Afghan youth. This proved the last straw and the Barakis and Ansaris made up their mind once for all to leave the place in a body. Sheikh Pir Wali blamed the offenders, and on their behalf went apologizing from door to door, but their resolve was fixed. So he deputed his nephew, Sheikh Derwesh, to lead them to Jullundur and colonize the Busties.

SHEIKH BAZID PIR RAUSHAN.

Sheikh Darvesh, the founder of the Busty of his name,

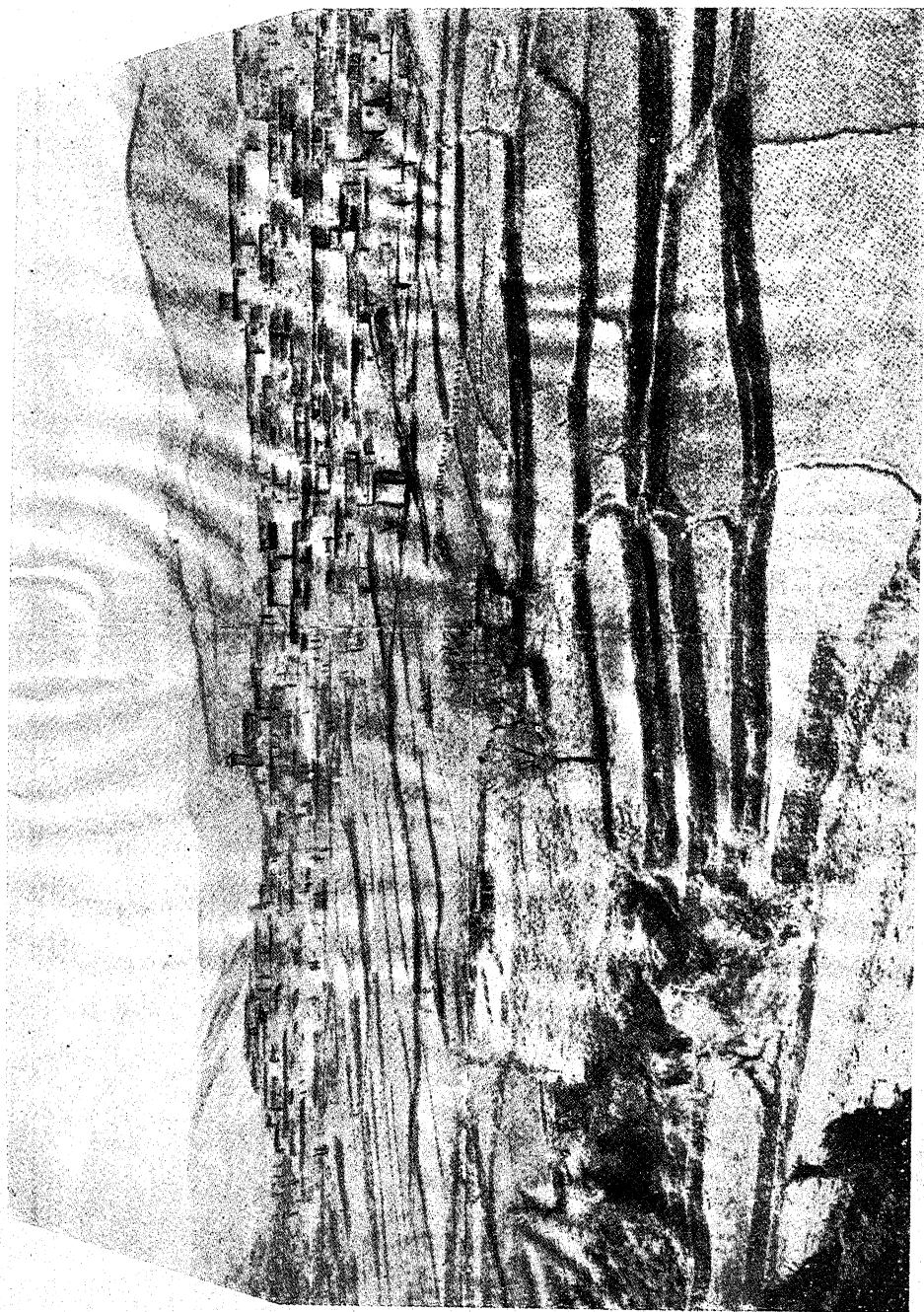
was descended from Sirajuddin, son of Ibrahim Danishmand, and his eldest son Mahmud was the ancestor of Sheikh Bazid. The latter's father Abdulla was a judge in Waziristan and his brother also held a judicial post. His great grandfather and his mother's father were brothers who were men of high position in Jullundur, and owned extensive lands and titles. It was during the reign of Lodhi Kings that he was born in Jullundur and properly educated here. He learnt Arabic, Persian, Pushto and Hindi and became well-versed in them as a precocious boy. Not only this, as a child in Kaniguram, when he went out to tend the flocks and cornfields, he paid equal attention to the neighbours' property. He was sympathetic and so devout that in his minority he insisted on his going as a pilgrim to Mecca, and following in the footsteps of the Prophet, beheld the broad world in his tender age and became impressed by it large-heartedly.

The Moghal influence was rapidly prevailing in Jullundur, and he had to go to his father in Kaniguram on several occasions when his mother also attended him. There he watched the manner of his father's and brother's meting out justice and was disgusted with it. His exhortations against bribes were of no avail. Rather they began to suspect and hate him.

His inexhaustible energy found vent in travelling, trading and acquiring knowledge. He went as a horse-dealer to Samarkand where he had interviews with the learned men of Turkistan. Then he was seen in Bundhelkhand and at Kalinjar sitting at the feet of an Ismaili Mullah, Sulaiman. As his disciple, he learnt those doctrines which are in a crude form at present believed by Tori



Saeed Azfar Khan who after six years education in Germany, died there and was buried at Berlin (1927 A. D)
(from a painting.)



Kanigaurara, the most fertile place and town in West Bengal, India.

Afghans. They might have been inculcated by him in the first stages of his preachings, and like Mir Taftazani outgrown them later.

During these researching journeys, he might have come in contact with Guru Nanak, the founder of the Sikh religion, because there is a printed collection of poems recited by his followers, the composer of which is Bazid. Their diction is very lucid and original, and bears testimony to the erudition of the poet in Hindu lore, religion and history, which is nowadays not only an accomplishment but a patriotic necessity for Indian Muslims. One of his couplets runs thus :—

بازِ یدایت پنهان دے دین دامن نوں موز۔ شرن پئی گوال دی سکن نہ نکا نور۔

O Bazid! the sons of the Pathan repell hordes. Enamoured of divinity, they cannot sever a straw. It might have been due to this old sympathy with the Sikhs, that the Pathans of Busty Sheikh Derwesh gave shelter to Guru Gobind Singh in the underground closets of the mosque, when he was being persecuted by the Moghal king.

In Kaniguram, he was the pupil of a pious ascetic Ismail who was one of his poor relatives. His father considering it derogatory, sent him to Multan to be educated from the well-known Sheikh Bahauddin Zakaria's successors. Having gone through all the phases of scholastic studies, he took to worshipping and contemplating in a cave, whence he came out enlightening people, and with destructive criticism of the obtaining corruption and oppression, exciting them to rise and reform. That was of course intolerable for his father who was at last so exasperated as to rush sword in hand into his cave and wound him. Bazid would have been killed had he not filially and prudently repented.

In addition to his relatives, the Waziri Afghans also aggravated his troubles. So he was obliged to transfer his activities to another sphere. His forebears had guided the inhabitants of Dir and Bajaur, and he did not need fresh introduction to Mohmands whose chief Sultan Ahmad gave him a cordial welcome. He was now free to deliver his sermons which in a short time won him a large number of proselytes. But this success roused the jealousy and enmity of a firmly established Tajick Mulla who seeing his following appreciably dwindling, strained every nerve to suppress his rival's reputation, and instigated the people to employ force against him.

This new persecution again compelled him to seek a new field, and in the plains of Peshawar his holy fame had preceded him. Thither he proceeded and was received respectfully in Hashtnagar where he began to dwell, and was at liberty to dwell on his cherished subject of truth, justice and piety to be attained by all means and at all costs. The people of Peshawar not only revered him but also, by and by, acknowledged him as their chief.

Now the Usufzai priests like Akhund Darveza girt their loins against him, and instead of open hostility, reported to the Moghal government that he was a dangerous rebel. There appeared Mohsin Khan Ghazi to nip his rebellion in the bud. He was captured and taken to Kabul where he had to encounter quibbling controversies with the clergy. A learned follower of the Kadiani sect, Sahibzada Abdul-Lateef of Kabul, had to face such opposition in the court of Amir Habibulla Khan himself, and was sentenced to be stoned to death, but Bazid acquitted himself with honour. His great

power of speech coupled with truth enabled him to explain with convincing effect that his beliefs and teachings were entirely based on the Word of God and the traditions of His Prophet

On his way back from Kabul, his passive and defensive mood had again an occasion to be kindled into active offensive. He saw the Moghal officials outraging a woman and grinding her on a mill. This brutal and pitiless sight whetted his wrath with vengeance. He started towards Tirah and gained a firm hold of the people in the impregnable hills, who promised to advocate his cause with their life. The Bangesh tribe also announced their adherence to him and remained constant to him. It was through this connection that the Bangesh Nawabs of Faizabad were related to the old Busty Pathans.

Usufzais again approached the Kabul Government, and Mohsin Khan came with the resolve of giving no quarter. Pir Raushan with a strong body of horsemen was ready to take the offensive, but Mohsin Khan lurking in the foot of the hills, took them by surprise. Bazid's force beat a retreat, and by forced marches, he hurried to Hashtnagar where owing to fatigue, acute ague overtook him. He died in 980. A. H. and was buried in Bhatakpur.

ILLUMINATI TENETS.

Before apologizing for Pir Raushan and refuting the opposite side we should listen to some of their accusations and read between the lines truth and falsehood.

1. He asserted his direct communion with God.
2. The abolition of ablution before prayers.

3. The diversion of turning the face in prayers, from the temple of Kaaba to mind.

4. The reduction of the fasting month to ten days and fixing them immovably in early spring

5. The cruel and the meek could be lawfully put to death because, if the former resemble the wolves the latter may be compared to the goats.

6. He, who did not possess the knowledge of God, was like the dead whose property could be lawfully inherited by the living.

7. He forbade beggary.

1 His opponents said that, he asseverated direct inspiration from God, and uttered phrases like the verses of the Quran. It was indeed the height of rhetoric, and the Koran itself says, "When my servants inquire about me, verily I am very near. I accept the prayer of one who prays from me". Further it states that God materialized the soul, then inspired it with piety and vice. Indeed, he who purified it, succeeded, and who corrupted it failed.

2. Common people usually lay greater stress on the form than on the spirit of religion. Ordinarily, hands are washed before meals, and it has also become a binding custom among Muslims. When water was brought for this purpose before a fastidious Persian guest, he told the host that he should have a better opinion of his guest who always kept his hands clean. It is of course incumbent that before prayers a Sunni must wash his hands, face and feet, but if after the prayer is done, and the said limbs are perfectly neat, and one has to say the prayer again, where is the necessity of washing the said limbs again? It is particularly

unreasonable in the winter of cold climes. If Bazid allowed this latitude, he must have explained it in his book *Khairul Bayan* in which he declared that all his tenets were consistent with the Quran and the Hadees.

3. The illustrious saint Shibli frenzically took a torch and said he was going to burn down the Kaaba, because the people had taken to worshipping it, instead of God. When Abraham built Kaaba and felt proud of it, he received an inspiration from God that the building of a human mind was more meritorious. A saintly poet has sung :—

Control your mind. That is the great pilgrimage, than thousands of Kaabas one mind is better. "One who is not slave to his passions," is according to Hamlet, "worthy of being worn, in the hearts of hearts".

دل بدست آورد که هیچ اکبر است - از هزاران کعبه یک دل بهتر است -

4. Fasting was intended as an exercise of self control, and for creating the habit of restraining the passions. Besides the ordinances of all creeds, a committee of physicians convened by Nowshirwan, had also prescribed a period's fasting in the year as a therapeutic as well as a preventive course, and most modern doctors do not disagree to it. It was a hygienic practice in the East, especially in the hilly countries, to get purgatives and bleeding in the beginning of spring, and if Bazid substituted fasting for it in this season, for those who on account of disease or journey, had not done it in the lunar month, it was not against the verses of the Koran, which emphasizing the usefulness of fasting, contain these words also, "God intends for you facility and does not intend for you hardship. Accordingly, there have

been commentators who considered charity as an atonement for fasts. Bazid in his travels to Turkistan, should have come across men talking about Polar regions with days lasting for months together. Sundry Muslims reside there now. Can they observe strictly the month of Ramazan or do they adapt it to their own convenient periods ?

5. Krishn's Gita revolves round the good grounds of detroying men in war to which Arjana at first hesitates. Along with goats, man has to extirpate mice, lice and all sorts of creatures which left scotfree may swarm and oust h m out of this earth. Even vegetable has life and besides weeding, he can not help eating it. Robbers, murderers, transgressors, oppressors and usurpers, are punished and killed. Their surviving families famish and they consist of harmless women and innocent children. They are often enslaved, and the deprivation of liberty is considered by honorable men worse than death. Otherwise why do patriotic men to regain it, sacrifice their lives ?

The chain of events in history contains the oustanding links of a nation's subjection by another, and the transition period is inaugurated with the removal of possible pretenders, by imprisonment or death, from the way of victors. The former rulers, during war and after it, are decimated and many of their relations and subjects, though not actively participating in action, simultaneously suffer. Should their suffering have prevented the conquerors from their conquest ? Demur would have invited that fate for their own people.

6. Ignorant and skillless people are destined to labour hard and on small wages. They have usually no property, and if they have inherited some, they have no

ability to keep it in their possession. It is purchased by richer men who amass wealth by their understanding the art of trade and industry or science of government. Hence the Chinese philosopher draws a line of distinction between hands and heart. The latter thinks and devises and earns much more than the former who only work mechanically. The Plebeian limbs act and sweat to stuff the Patrician belly, and brain distributes again their nourishment proportionately. This seat of senses and the repository of knowledge and learning, comprehending the rules of life and laws of nature, manifested in private concerns and international affairs, is really the owner and inheritor of personal estates and national states. The illiterate and artless labourers and artizans, and nations composed of such persons with criminals, cowards, idlers and beggars, are doomed to be deprived of what little they have got.

The prophecy of Jesus is fulfilled that they, who have much, shall be given more, and from those who have little shall be taken away even that. "He bestows grace on all those who have already grace." are Quraan's words. Man is a temporary tenant not only of his house but of his body as well, and can be dispossessed of either any moment at the will of his Owner. With such flimsy and untenable tenure, he cannot derive more pleasure from his garden and canal, than one who, according to Sir John Lubbock, walks under the shade of a forest along the bank of a river, and enjoys them without the trouble of conserving and preserving them.

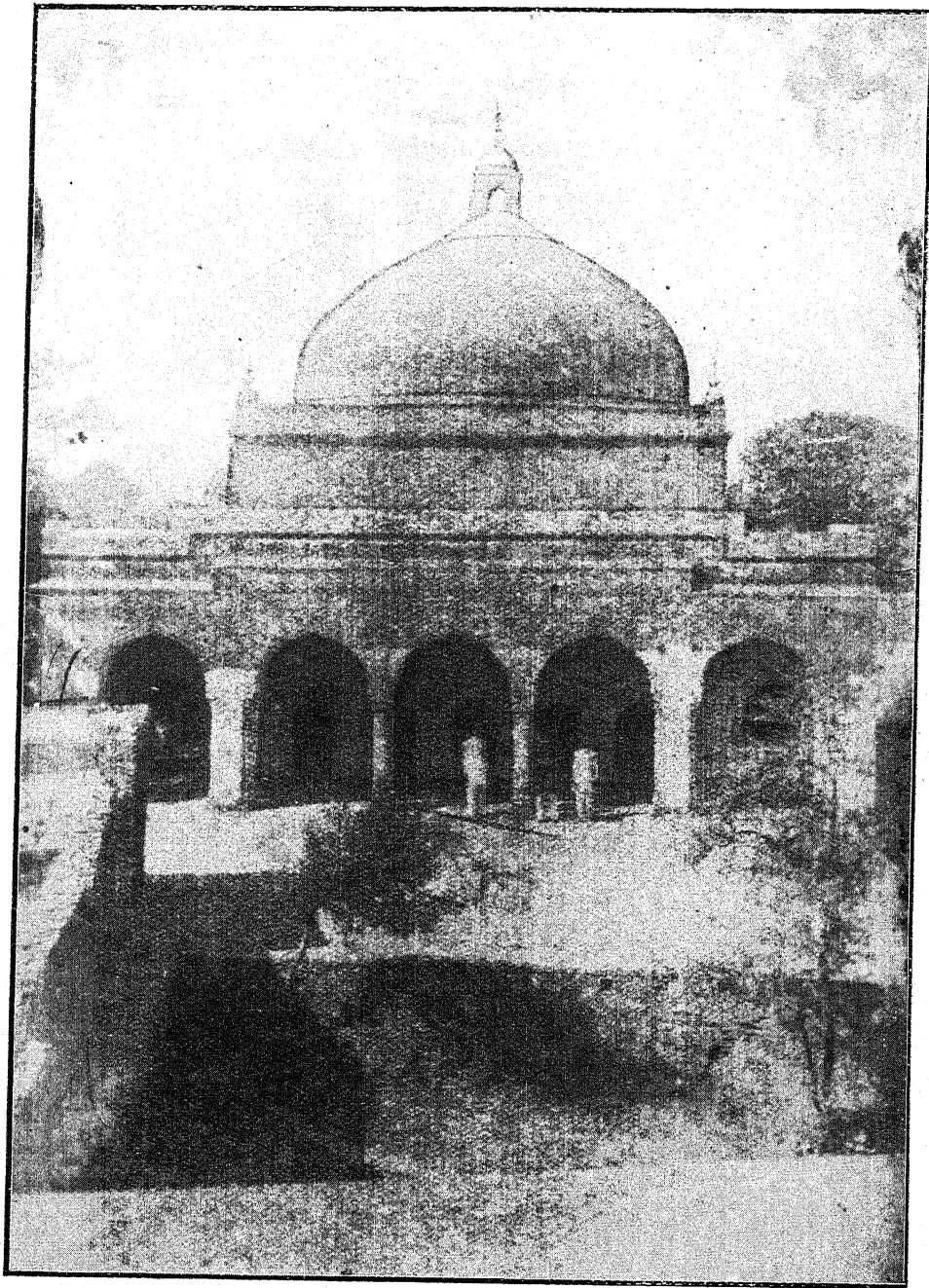
7. Beggary was prohibited by the Prophet whose successors

distributed alms from the Treasury, but later on there sprang a class of professional and hereditary beggars, and were added to them wanderers and vagabonds. These hordes of unproductive consumers grew into common view a virtuous institution, nay a nursery of saints and savants. That is the reason why Legislative Councils in India pause to pass a bill to do away with able-bodied beggars. But Sheikh Bazid had courage to ban them and incur the displeasure of their supporters who utilized this reform also as a means to rally the populace against him and his enlightened successors.

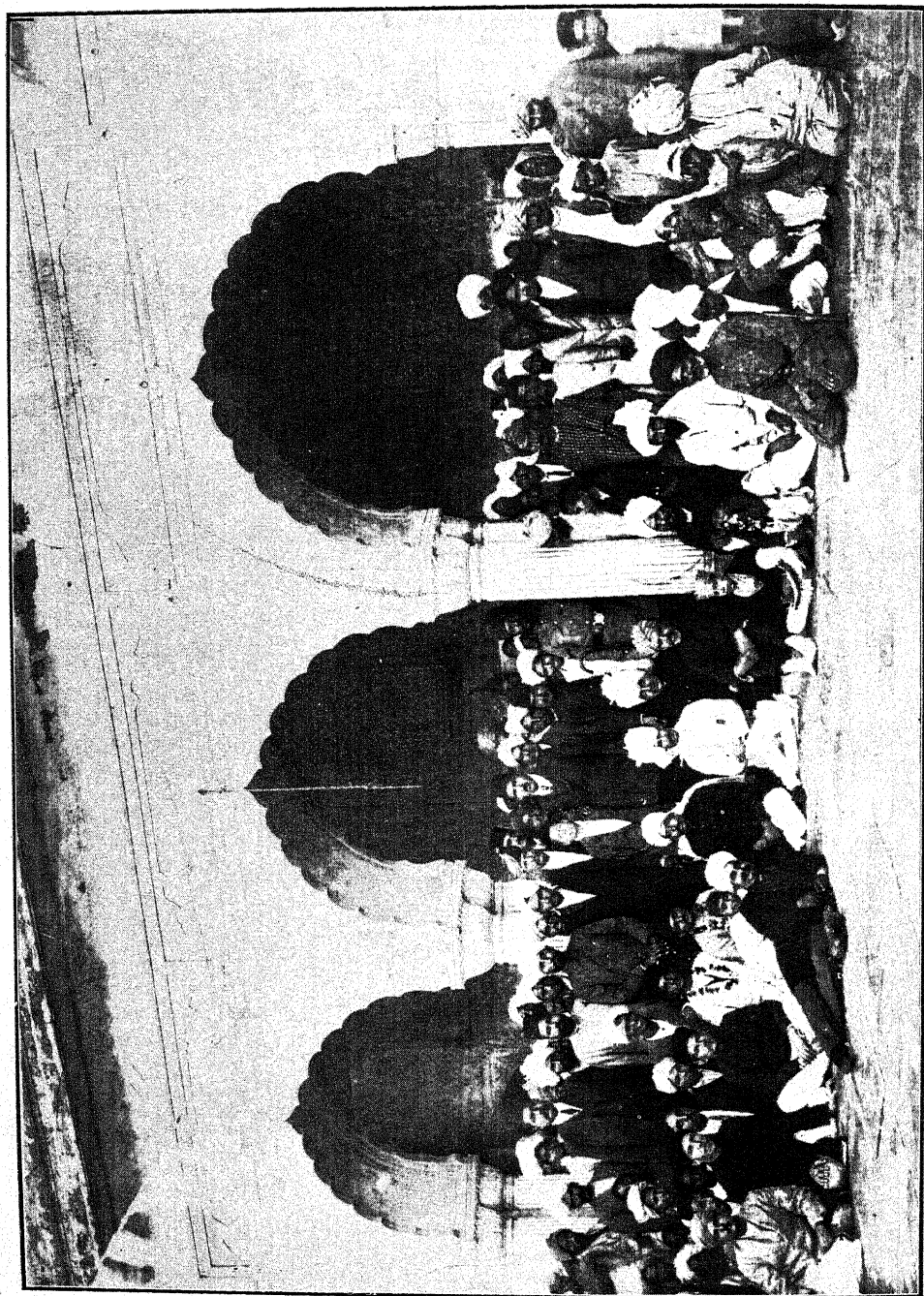
THE PUSHTOON KING JALALUDDIN.

With the death of Pir Raushan, it appeared for a time, and was hoped by the Moghals and their well-wishers, that the candle of reform or rebellion was extinguished for good. But his followers gradually assembled in large numbers and elected his eldest son as their leader and Chief Pointiff. Their adversaries watched their movements, and preparations were made on both sides for combat.

According to the Moghal historians, a day after the first anniversary of Pir Raushan's death, his remains were taken out of the grave, and placed into a coffin which was used as David's Sikkinah, the coffer of sacred relics, carried as an ensign before the army. It proved successful in many a skirmish, but in a pitched battle with Usufzais, their inveterate enemies, a terrible disaster occurred. Their Chief Sheikh Omar with a company of his comrades and two brothers, was killed, and their corpses together with their father's bones, were burnt, and ashes thrown into the river.



The Mosque at Busty Sheikh Derwesh (1621, A. D.)



His Highness, Nawab Hameedullah Khan, ruler of Bhopal after prayers in the Mosque at Busty Sheikh Derwesh.

Jalaluddin, the youngest son of Pir Raushan, fell into the enemy's hands. King Akbar then was at Lahore, got him released, called him in his presence and treated him well, as he had done with his father who had held religious controversies with Abul Fazl in Lahore. Seeing their young master, honorably entertained by the king, the Raushani Afghans were encouraged to unite again, and lord it over the disheartened Usufzais and that was the bone of contention thrown between them by the Moghal who wanted thus to divide and rule.

"To hoist the enginer with his own petard," the fourteen year old Jalaluddin quietly escaped from Lahore, and after a clever and safe journey, joined his expectant followers, Bangesh, Afridi, Urukzai and other tribes in Tirah. The neighbouring people either voluntarily accepted his lead or were subdued, so all of them unanimously elected and proclaimed him their king, "Badsha Pushtoon" Surrounded by loyal and brave Afghans, he laid the foundation of his capital Jalalabad, now the seat of the governor in the Eastern Afghanistan.

Jalaluddin went to Turkistan and saw the great king Abdullah Khan Uzbek who was a rival of Akbar in achievements and renown. On his return, according to Tabaqat i Akbari, in 1000 A. H, Akbar was alarmed to learn that he had begun conquering the adjacent territories. He sent orders to Mohammad Qasim Khan, governor of Kabul to march against him. Jalaluddin besieged the Moghals at Ali Masjid and cleared the surrounding plains and hills of the enemy. Zain Khan was despatched with an army of

His Highness, Nawab Hameedullah Khan, ruler of Bhopal after prayers in the Mosque of Rusty Sheikh Derwesh.

twenty thousand strong, and was totally defeated, leaving half of them behind as casualties.

In these battles, Usufzais had sided with Jalaluddin and helped him greatly in impeding the Moghals' march through their territory. Zain Khan encountering hardships and burning Usufsai' villages in his way, had reached the destination to receive the shock of his life.

The matters had become momentous and ominous for the Moghals. Another army of similar dimensions was sent under the command of Raja Todar Mall who, it was reported to Akbar, declined to proceed further. He had served under Sher Shah and the people with whom he was ordered to fight, were his clansmen. Sher Shah, as stated, in Maulavi Zakau'lla's history, had given, in an interview with Pir Bazid in Jullundur, estates to him and promised more. When the news of Todar Mall's hesitation, to proceed further from Peshawar was imparted to Akbar, he sent Prince Murad with peremptory orders to march on Tirah.

The British Expedition to Tirah under Lockhart, with the severities suffered by him in coping with the place and its people, can give an idea of what Raja Todar Mall and Prince Murad had to face. They, too, failed to achieve their object. In another front of the war, Raja Bir Bal was defeated and killed. When the news of ten thousand casualties, with the loss of the ablest and bravest of his ministers and generals, reached Akbar, in anguish and wrath, he determined to lead the army in person, but was afterwards contented to stay at Lahore and direct the operations from there.

At last a huge army under Muttalib Khan was sent and

Jalaluddin underestimating their numbers attacked them with one thousand horse and fifteen thousand foot. After a severe action, Muttalib Khan won the field. Wellington wired from Waterloo that he had gained the victory but his back was broken. He referred to economic loss, while mental strain made Muttalib Khan simply mad, and with his frantic antics spoiled the morale of his army. He was recalled and another general was appointed who too could not obtain any substantial success.

Jalaluddin took possession of Ghazni, and in memory of Sultan Mahmud, began to equip an army for the invasion of India. The fertility of its land with the grandeur of its cities was a worldly temptation. The Moghal was a usurper who had dispossessed the Afghans of their kingdom. Akbar was a puppet in the hands of his courtiers. His mind played to the tune of those who danced attendance on him. He had invented a new religion and his followers prostrated before him. That was the most heinous and unpardonable sin for the Muslims, and a cause strong enough for the Afghans to be ready to dethrone him.

But the destiny that, inspite of his illiteracy and simplicity, had enthroned him king by inheritance, had by irony of fate, through the same lack of knowledge and self-assertion, turned him into the head of a limited monarchy. Intelligent Hindus and learned Muslims in the court, became two parties and vied with each other in winning his favour. His mind was frank, and blank like a mirror. When other impressions were gone, his own image reflecting on it rendered him a god. But that was

a religious and according to modern notions, a personal affair. In matters of state, he was led by able ministers who guided and moulded the destinies of Indians and Afghans.

Jalaluddin had become a king in Ghazni which was surrounded by Hazaras on one side. They are Moghals though Shias. They were hired to kill Jalaluddin and bring his head to the Moghal king. In a tumultuous battle where friend could not be known from foe, and the Moghals were killing one another, Jalaluddin was surveying from a hill when a Hazara shot him dead. Severing his head, he took it to Lahore to present it to Akbar.

The Moghal historians relate it with wonder how the life of a man, which cost more than fifteen expeditions with the loss of thousands of lives and enormous sums of money, was ended so cheaply by a common and unknown person. Jalaluddin began to defy the imperial authority of Akbar, when fourteen years old, and notwithstanding heavy odds, continued rising in power for seven and twenty years, till he was abruptly and unexpectedly cut in the prime of his promising and prodigious youth.

As calm succeeds thunder, the reign of Jahangir and the rule of Ahad Dad, son of Sheikh Omar, did not experience any severe battle. Reaction resulting from fatigue and bloodshed, turned the attention of the Moghal and the Afghan to saner pursuits. Bazid's grandson while preaching the reformed religion to his followers, did not neglect to impress on them the necessity of union and sacrifice. The Moghal King, not unaware of the possible rising of the Afghans, took to persuasion.

He wrote a letter to their chief to the effect that he had no legal right to any territory. It was his duty to pay allegiance to the Moghal king. In case of war, those killed on the side of the Moghal were martyrs, and his opponents fuel for hell fire. In reply, Ahad Dad stated that the Afghans had a prior title to the whole country. Through the lineage of the Moghals also, he had a stronger right. One of his ancestors, Zaid Aqa, married the daughter of Sultan Abu Saeed Mirza, one of whose generals was Timur. The Moghal king was descended from the general, while the emperor's daughter on the demise of her husband, was married to his brother Shahbaz from whom she had a son, and from the former a daughter, and from these scions of the Moghal princess were descended Ahad Dad and his cousins who besides being Afghans and real owners of the land, had better Moghal royal blood in their veins than the Moghal king. Ahad Dad concluded that he and his relatives and his friends were rightful claimants to the throne, duly qualified to govern and lead people aright, ready to sacrifice themselves for this object, and will be martyrs if killed before attaining it.

Those who are acquainted with the traits and peculiarities of the Afghan tribes, can easily surmise how martyrdom of great men can be brought about by the avarice, animosity and treachery of some of their followers who are often traitors in the camp. Jahangir was at Peshawar threatening Ahad Dad and his followers with his imperial forces. Fighting was already proceeding, but now the issue did not depend on numbers which had proved useless in the case of Jalaluddin. Intrigue and greed had caused his downfall, so should that of his successor be effected by similar means.

In a battle of Ahad Dad with the Moghals, they were on one side of the hill and Afghans on the other. After a day's fighting, when night brought quiet, suddenly a volley of shots was fired in the Afghan lines. The Moghals went to find its cause, and saw no living Afghans except their scattered corpses, and among them was Ahad Dad. His head was brought by Iftikhar Khan son of Ahmad Beg of Kabul, to the Moghal king who ordered it to be suspended from a gate of Lahore. His family fled to Logar and sought refuge there with other relatives.

There was again some lull before lightning. Ahad Dad's wife Elai was famed for her beauty in youth and for wisdom afterwards. From Logar with a reliable number of friends and followers, she repaired again to Tirah. Abdul Qadir, son of Ahad Dad organised an army and marched on Peshawar. With the assistance of all the Afghan tribes of the district, he laid siege to it, but again there appeared dissensions among them. Fearing internecine quarrels, Lady Elai advised her son to return to Tirah. The Moghals after that fell on the remaining Afghans and killed many from the Usufzai and Khugiani clans.

Saadullah Khan, the well-known Prime Minister of two Moghul kings, was an Afghan and owed spiritual allegiance to Pir Raushan. Men like him desired and strived for the termination of hostilities between their secular and temporal masters. An agreement, accordingly, was made with Lady Elai and her son. They were received honorably by Shah Jahan who granted them titles, estates, pensions and appointed them to high posts according to the age and ability of Abdul Qadir's relatives and friends. The Usufzai and Urukzai Chiefs who had persisted in fighting even after



H. E H Nawab Mir Usman Ali Khan, Nizam of Hyderabad Deccan.

Abdul Qadir had been reduced to alliance, were called and with the "command of one thousand" were stationed in Panipat to rule there as petty governors.

Saadullah Khan sent for the head of Ahad Dad Khan, and buried it in the tomb of Sheikh Ahmad Ghaus, in Mohalla Qarar Khan of Jullundur City. He married the daughter of Abdul Qadir Khan and obtained for his father-in-law the estate of Mou Shamsabad near Agra. The town he built there and Busty Sheikh Derwesh, were planned on the same design.

Alah Dad Khan, great grandson of Pir Raushan, was appointed to the "command of 4000" in the Deccan where he conquered the adjacent territories and extended his dominion. Shah Jahan conferred on him the title and name of Nawab Rashid Khan. His daughter's son was Nizamul Mulk from whom is descended the present ruler of the Deccan H. E. H. Nawab Usman Ali Khan. *

Nawab Rashid Khan. was energetically busy in extending the boundaries of the province, when he was killed in a battle, and buried in Nandher on the bank of the Narbada. He had presented the golden fan on the dome of the mosque at Busty Sheikh Derwesh. Wali Dad Khan, the eldest son of Sheikh Derwesh, married the daughter of Nawab Hadi Dad Khan in Mou Shamsabad. Sheikh Derweh's grandsons Khwaja Dad and Ali Mohammad had the "command of 1000" each in the Moghal Court, and they had a large share in the building of the mosque and the mausoleum of their grandfather at Busty Sheikh Derwesh.

THE AFGHAN SAINTS AND SAVANTS.

It may seem incredible that such a martial race and warlike nation as that of the Afghans is considered to be, should have produced so many saints and savants that no other people of equal numbers can boast of. They were not ostentatious writers of great books, but they had very high character and abstemiously pious habits for which the masses of all classes adored them and accepted their lead which they were adequately qualified to give. As already stated, the Pathan commoner is a very keen observer and not easily imposed upon by an impostor who is subject to very scathing criticism and exorcism. Righteous sages as guiding philosophers, have sprung up from almost all Afghan tribes so abundantly, that volumes are required for their biographies which exist in several books among the lives of other saints.

Sometimes Kings gave their daughters in marriage to these holy men, from whom descended after this relation, chiefs and noblemen whom reverence was paid only for the sake of their forefathers or they commanded respect through their position and wealth. A Lodhi king gave his daughter to an Afghan ascetic who is the progenitor of the Nawabs of Malerkotla. Amir Sher Ali Khan and other Afghan kings have given their daughters to the Sayyids of Herat and Kunar.

The offerings and endowments made by the disciples and followers of certain saints, amounted by gradual accumulation to extensive estates and states of which their descendants became owners and rulers. Pakpatan and Dir are only a couple of instances out of a hundred.

The Baraki sages of the Frontier, Jullundur and the Busties have left no such legacy, because they never accepted proffers, nor amassed redundant wealth. Shah Kasim Sulaimani died in Chenargarh, and the royally endowed property about his tomb, is enjoyed by the keepers of his mausoleum, while his descendants live in Busty Mithu Sahib on their own land, labour and capital. Sheikh Darwesh refused the offer of the Jullundur Governor for building the grand mosque of the Busty, which was completed by himself. The spiritual directors of Busty Ghuzan subsist on their own property. They entered this edification from only the third generation back and have a large following from several places in the Punjab. So there was recently a landed Pathan in Busty Danishmandan to whom mental suitors from distant districts paid their homage. But the times are changed and western education has metamorphosed the metaphysical attitude of the people.

The period of which we are speaking and in which spiritualism flourished, intervened the epochs when Muslims made material conquests and when they began to lose them. Now there is general scepticism about the prophets' miracles. Then supernatural manifestations were ascribed to saints. In spite of their assertions to the contrary, their devotees propagated their miraculous powers. The Ansari savant said :—

اگر در هوا پری مکسے باشی اگر در آب روی خسے باشی دل بدست آرتا کسے باشی۔

If you fly in air, you may be a fly, if you walk on water, you may be a straw. Bring your mind in control so that you may be some body.

It was hero workshop of the transcendal kind that made

these seers' *valets de chambre* proclaim their inordinate greatness. Reverance of the highest type was paid to them. The people spontaneously adored them more than they obeyed their kings who were themselves after one saint or another, searching him for the protection of their realms. The guiding saint was considered to have reached the dictatorial stage of enthroning or dethroning rulers, after attaining many degrees which have an established terminology by which our savants are also mentioned.

Many such persons rose to eminence in Jullundur and the Frontier Districts, whose resplendant deeds tantamount to miracles are related in several books and manuscripts. One saint succeeded the other in the popish manner, and exercised absolute control over his followers, which extended to their social affairs also. They were not wholly devoted to their religious avocations but pursued their worldly business which was mainly trade.

It is related of Rahim Dad, a grandson of Ibrahim Danishmand that he undertook a mercantile journey with his relatives and entered a city ruled by an Afghan. Having no money to pay tax, he was left as hostage with the ruler. In the night he saw a dream in which Sirajuddin appeared and wrathfully inquired about his son's captivity. Rahimdad was not only released in the morning, but honorably entertained. Later on the Afghan ruler gave his daughter to him in marriage the result of which was a son who was named Rasul.

Sirajuddin after whose name Busty Sheikh was first founded, gave frequent vent to his miraculous powers, for which he was constantly rebuked. On his persistent

disobedience, he was stripped off his supernatural faculty in consequence of which he died, and according to his directions, was left in a cave that was afterwards closed by the fall of a massy stone. The mountain overlooking Logar and separating it from Jalalabad, is called after the name of Sultan Kabir who was a saint, similarly buried in a cave shut by a bulky boulder. It is said that certain voices still come out of it.

Ali Mohammad was an erudite scholar and voluminous writer. He is said to have been the author of a thousand books. He states that Sheikh Jauhar was the saint of his time. He had got a flock of sheep and goats which went grazing without a shepherd. His staff was preserved as a relic, with "the quality of mercy." In drougthy season, it was brought out and sacrifice made under it. "Gentle rain" then dropped. A Pathan with quakerish proclivities broke it, and put an end to this cloud of blessing or superstition,

As already mentioned, Zaid Aqa and Bazid Aba Shahbaz were brothers and both of them, one after the death of the other, married the daughter of Abu Saeed, king of Herat who falling hopelessly ill and cured by one of these brothers' prayers gave his daughter to him in marriage. Sheikh Pir Wali was descended from this princess. After being educated in his family, he served under Sher Khan Barak, the Bakhtiar Chief, and rose to a high position, but giving up the office, he came to Jullundur and became a disciple of his uncle Sheikh Ahmad Ghaus. After completing the course of divine philosophy, he was sent to Kaniguram to preach the Subrawardia doctrines. His spiritual influence extended to Bannu and he settled disputes and removed the

custom of feuds among the tribes. In his sermons, he dwelt on the evils of usury, and he forbade boys to indulge in the vanity of gaudy dress. In his last moments, in 1025 A. H. he prohibited his followers from the cultivation of the habit as well as of the crop of tobacco.

That is another corroboration, conscious or coincident of the idea that the Pathans had connection with the Sikh Gurus. In the suburbs of Kabul there are two villages, Baraki and Nanakchi, so close that their exuberant vineyards are intertwining one another.

In the Baraki family, there was a Pathan lady of virtuous qualifications who guided the fair sex in religious affairs. Sheikh Pir Wali in the May days of his worldly position, wooed her and was flatly rejected. She consented when he excelled in culture, piety, and devotion to the welfare of his nation. She was highly praised by her husband and all his followers.

Sheik Ahmad of Mahalla Alyak afterwards Rasta Mahalla in the City of Jullundur, was Ghaus or supreme saint of his time. It is written in Marghubul Muhibbin that he claimed to be descended from the Prophet. He travelled to Gujrat and Ahmadabad and visited the seers of that place, who encouraged him to attain the divine truth. He was consequently raised to the dignity of Ghaus and Qutub. He performed miracles wherever he went, which are related in several books. He came back to Jullundur in the time of Akbar and died here. A fine sepulchre was erected over him.

Before succeeding him, his son Ibrahim, travelled for twelve years seeking after the mysteries of the creation. First, as usual, he went to live in Multan.

Thence as a merchant, he proceeded to Meshed where, in a fit of frantic frenzy which has been the lot of many a scrutinous student of spiritualism, and is called "intoxication," he killed his own son. When he was arrested and taken to the court, he uttered, "Men slaughter goats, I slaughter men." On being ordered to pay the price of blood, he presented the works of Hafiz and said that each couplet was worth a cold coin. He was considered insane and still preferred for trial before a Sunni Judge who put him into torture for some days. Meantime two sons of the Judge died suddenly and he was himself taken seriously ill. He sent for Ibrahim who said that he was the name-sake of Abraham, the Judge Nimrod, and the torture, fuel for burning the Prophet. He was of course released.

Ibrahim travelled to Poorab where Mohammad Khan Baraki, Military Governor came to him and offered himself as his disciple. Being very fastidious in the choice of his spiritual pupils, he rejected the governor to his great dejection. When in Kabul, the women of a village Mulla Khelan, visited him with zeal, and appreciating their genuineness, he chose them as his disciples. He died in 1089 A. H. and was buried in the cemetery at Busty Sheikh Derwesh.

Sheikh Nizam was an anonymous sort of saint and is said to have cured many patients when plague appeared in Jullundur. He was buried in Busty Danishmandan.

Sheikh Usuf Baraki Sangtoi (a sub-clan of Barakis) lived in Ibrahimpur. He was revered by Sheikh Derwesh so much that he did not walk even in his footsteps. When he went to Sirhind, the millenium Reformer said, that in spite

of being full with the instructions of Sheikh Pir Wali, he had more desire of knowledge.

Mian Sheikh Jalal was a man of high qualities. He was Governor in Burhanpore. In his old age, he went to Bahawalpur, where he died, and his coffin was brought to Jullundur and buried near the tomb of Sheikh Ahmad Ghaus.

In spiritual heraldry, there are Coats of Piety, inherited from Sheikh Abdul Qadir Jilani and Sheikh Shahuddin Suhrwardi. Mian Husain of Rasta Mahalla, also called Rasta Akhund, in the city of Jullundur, was a successor of the former saint. He was appointed by the Mughal king as Councillor for Batala. The post was surrounded with temptations, which he left and dedicated himself to the service of God by serving His people, till his last days in Jullundur.

Sheikh Usman travelled far and wide in the search of divine knowledge from holy men. After his journeys to Delhi, Kaniguram and Transoxonian cities, he attained the degree of Qutab (Pillar of spiritulism) which is considered the highest state of saintliness. After Sheikh Ahmad Ghaus and Sheikh Pir Wali, Usman occupied that position. He died in 1043 A. H.

Sheikh Jauhar was born in Mahalla Barak, now Mahalla Qarar Khan. He was a great scholar and author of many books. He had theosophical controversies with Sheikh Derwesh, which ended in their alienation from each other. At last, the former wrote a conciliatory epistle, in which, he acknowledged the supremacy of the latter. Sheikh Jauhar

died in 1082. A. H. and was buried in the cemetery of Sheikh Ahmad Ghaus.

THE CITY OF JULLUNDUR.

In the central part of the town, there is a public well whence three bazars issue to different directions. This work of charity is, as if intended by nature, to atone for hardships suffered by successive generations of men in this place. In ancient times, when the whole district was overflowed with water, there was a terrible whirl-pool here and many lives were lost in the vortex. Centuries after, when the rivers severed and assumed their separate course as the Sutlej and the Beas, a thick jungle grew here. This was the locality where wolves and tigers attacked the travellers and devoured them to pieces. Long after, when the forest was partly thinned and beasts of prey fled to other parts of the wood, this place became a haunt of thieves and robbers who plundered caravans and destroyed the lives of merchants. When after ages, the city was populated, and the reins of government fell into the hands of the Sikhs, on this site they built a jail where hands and noses of culprits and innocents were cut.

This was the story related by the immortal saint Khizar (Evergreen Spirit), in the golden reign of Maharaja Ranjit Singh, to Maulvi Jan Mohammad, a Busty Pathan. Without vouchsafing the authenticity of the narrative, like that of many other events, it is stated for the interest of students that Jan Mohammad in early life was very fond of learning which, he soon came to know, mainly depended on memory. This ability of retaining knowledge, he was told, could be procured from Khizar whose interview was

possible only when one had attended forty Friday sermons. After this period, the immortal sage introduced himself to him by telling the said tale near the Sikh prison. Jan Mohammad raising his swollen elbows candidly told him that he had got two Khizars now. Placing his elbows on the floor and bending over the book before him, day and night, he had developed the power of memory enough.

Jan Mohammad went to Delhi for higher education. For twelve years, the letters from home, he threw into a pitcher, in order that he might continue his studies undisturbed. He poured over his books when bread was brought to him, and in the manner of Newton, he ate it with water instead of which, the soup he drank in the end. Thus "digesting" knowledge and getting "full", he returned to Jullundur. Besides men, genii were ready at his back and call, to overawe the wicked, as Prospero through his science could raise the spirits and recover his dukedom.

Philology and archaeology have not been able to elbow out the logic of this myth. *Jul* means water and *undur* inside. In excavating a well, three miles west of the city, a plank of boat was extracted. There are persons still living who had seen the Sikh police station at that place, and who also relate with horror that mothers in villages for fear of wolves, slept with their children tied to themselves. From woods in vicinity, tigers attacked cows and buffaloes, and depredations of dacoits were daily news.

It is inserted in the Diary of Sultan Mahmud that people in Jullundur country side went naked, and there is no reference to the loin cloth of the peasants and ascetics, which the Afghans later on defined as the bridle of the hip. Here

may be narrated, with apology to positive history, another mythical tale from which certain useful points may be picked, ignored by customary chroniclers.

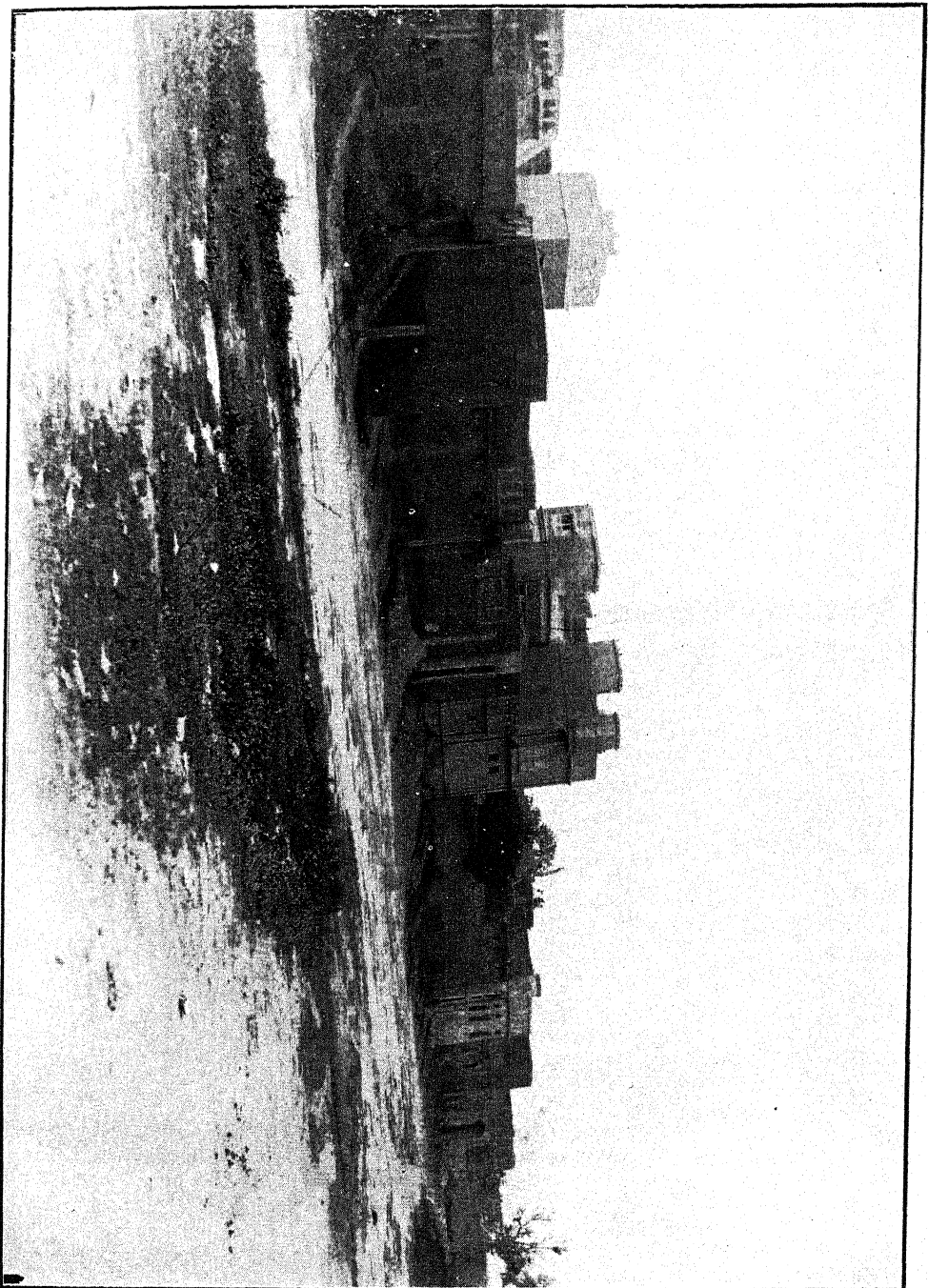
Sultan Mahmud's invasions of India were stirred by political and economic motives and not for "the elevation of God's word," otherwise it would have been imparted to the Hindu Afghans of Khyber through which he had to pass several times. They were enlightened and converted to Islam in the time of Shahabuddin, and Kafiristan was still left in the dark background to be forcibly transformed into Nuristan (Land of Light) by Amir Abdur Rahman Khan who apprehended else its metamorphosis into an Armenia for Afghanistan, in the defence of which rose Gladstone with representing Turks as "a human specimen of anti-humanity", and unlike "wild Mohammadans of India, chivalrous Saladins of Syria and cultured Moors of Spain", would have snatched the occasion of indicting Afghans as wild, covetous, treacherous and what not, terms in which his compatriots interpret the free political, economic and diplomatic activities of the people of Afghanistan.

The fanatical mad Mullas, of whom the notorious priest of Hadda, Najimuddin revered of high and low in Afghanistan, was a typical example, are the inheritors of those holy men, of whom mention has been made, who as a class were independant of Muslim kings, and who, of their own accord and without any monetary aid from the Treasury for their missionary propaganda, penetrated into India as far as Ajmere and Cashmere, and having no temptations of wealth, wine and women to offer, convinced millions of men of the native truth of Islam, who thus willingly embraced it and entered the fold of its equality and fraternity.

Such a one was Imam Nasiruddin whose mausoleum in the city of Jullundur is a sacred resort of the masses who with superstitious worldly wishes in view, pay there, the prices of their objectives in advance, and implicitly believe the following anecdote, portions of which are worth the pains of educated readers as well.

Jullundur Nath was a hermit, through whom a Hindu woman carried the offering of fresh curd to the temple gods. When he saw worms in it, he inquired whether anybody had interfered with it in the way. She said that a stranger had cast a glance over it. The hermit sent for him in anger and a debate took place on religion. The stranger, Nasiruddin, of the Ansari tribe of Arabia, must have had a thorough knowledge of Hindi, to explain the existence of only one God, and absolute negation of all other deities. The hermit asserted that Hindu had the same belief "Why was curd given to lifeless gods? Why not accept Islam as Hinduism purified of idol worship"? The hermit said, "When there is no divinity, I am nowhere"? He disappeared into air, and returning after some moments, said, "When there is God, I am also here".

He challenged Nasiruddin to suit his word to deed like him, which he promised to do in future and returned to Baghdad. Soon equipping himself with miraculous powers of Muslim theosophy, Nasiruddin returned to combat with the hermit who again began to soar high in air. Nasiruddin commanded his wood sandals to follow him and knock at his head. The hermit hied towards Hoshiarpur where a Muslim fair is since held, near a cave where he entered with sandals following, and the pursuit is still going on. Immensities of time and space have Mercy !



Western rampart of Busty Ghuzan, typical of all Busties.



Saints like Imam Nasiruddin, heralded the advent of Islam in India. Similar harbingers were our Ansari and Baraki Pathans who came to limelight in the reign of the Afghans. The Lodhi kings had their army headquarter at Jullundur. Daulat Khan was the military commandar and his Lodhi clansmen had quarters in the city and its vicinity which they raised into forts and palaces.

The Baraki Pathans likewise built mansions and mosques surrounded by hundreds of houses, in several sides of the city. They are all called Kotes (forts) and have ramparts and towers still extant, near which, they laid out spacious walled gardens. Kote Mohammad Amin Khan, Kote Saadat Khan, Kote Khan Jahan, Kote Kissu, Kote Achhi and other quarters as Mahalla Qarar Khan and Mahalla Alyak or Rasta Mahalla, were built and populated by the Pathans, of whom Lodhi, Baraki, Suda Khel and Ghuz were the chief proprietors. The latter, though they founded a separate Busty and shifted there, still hold property in the city.

Kote Khan Jahan was founded by Khan Jahan who was grandson of Usman Khan, brother of Qarar Khan. This family is known as Suda Khel. Mahalla Qarar Khan was burnt by Guru Wadhbhag Singh of Kartarpur in 1757 A. D., when Busty Kharkanna was also destroyed, to vacate its land afterwards for Burlton Park.

The Baraki Pathans were either rulers or traders, and had not formerly taken to agriculture with its diminishing returns. When Adam delved and Eve span, there was then no gentleman, to levy heavy taxes on them or rob them in the guise of a money-lender. The Afghans who have turned

agriculturists in many parts of India, hold the duplicate role of gentlemen also.

In Kot Khan Jahan, there is a "sweet well" which was rendered so by putting sugar into it, of course, tons of it to appease in hot weather the thirst of thousands assembled in a marriage feast. The wealth of the Pathans and the ways of spending it are exemplified by another case. The Pathans of the city were visited with the ill humour of a king who punished them with a fine of a hundred thousand rupees, and the whole sum was paid by a single man.

In the city, was born Pir Raushan. His son was waging war with the Moghals, in Afghanistan. When Akbar came to Jullundur, naturally the relatives of the Pir Raushan, fled to Bajwara in Hoshiarpore, and according to Abul Fazal, Sher Shah Suri was born there and was a Baraki by caste. The Urmurs of Hoshiarpur District had been ministers of the Lodhi Afghans, and they were indentified with the Barakies. Akbar's statesmen considered it impolitic to pursue and persecute the clansmen of the belligerent Pathans. They were respected and revered by the people of Jullundur. Though peacefully engaged in leading their followers in religious affairs, backed by them they might stand at bay and aggravate the Moghals' troubles which were already proving too onerous on the other side of Peshawar. Akbar, accordingly, invited them from Bajwara, honoured them with titles, and granted them extensive lands. He built for them a splendid mosque with a row of shops on either side of the street, on account of which it is called Rasta Mahalla. The Pathans had named it Rasta Akbund in memory of Akbar's

priest who had been chiefly instrumental in obtaining royal favours for them.

SHEIKH DERWESH AND HIS SONS.

He was born in Kaniguram now called "City" by the people of Waziristan. The event happened in 992 A. H. when Jalaluddin as a King of Pushtoons was engaged with his name sake, the Moghal Emperor, in a life and death struggle. The scene of their battles extended from Peshawar to Ghazni and included Kaniguram which, therefore, Sheikh Derwesh had to leave for Jullundur, when a boy. He learnt Arabic, Law and Theosophy from Sayyid Mohammad, a well-known scholar saint of the city, and said about his teacher that he would have completed the course of religious philosophy in his edifying and holy company, had he not gone to Kaniguram and become a disciple of his uncle Sheikh Pir Wali. The noble tutor remarked about him that where was the need of his guidance when he had such a pious leader as his uncle.

Despite his studious habits, Sheikh Derwesh was not always obedient to his elders, but his occasional insubordination resembled that of Nelson, and his discretion subsequently justified his independant opinion. He moved in the society of all sorts of men, not excluding profligates and idlers, and according to Luqman, learnt from them wisdom to abstain from what they did, and in the manner of Fuzail, gained the experience of tackling with bad characters and the efficacious methods of removing evil habits of his followers later on.

It was Sayyid Mohammad who imbued him with the qualities of leading and reforming his community. He

asked his companions to detect and inform him of his and others' defects in order that he might be able to rectify both. The meek and good-natured persons are already half way to their goal. Hardened criminals, drunkards and debauchees are difficult to correct. Then Sheikh Derwesh succeeded in directing to right path.

In the fashion of Seneca who rolled in wealth and slept on a wooden bench, and on the insistence of his mother, spread leather on it, Sheikh Derwesh's austerity did not permit him to eat that which he liked, and his mother aware of his tastes, succeeded only in making him taste the desired dish.

Sheikh Derwesh, like all his relations, went as a trader to Bokhara where he visited the saints and scholars of Turkistan. He travelled to other cities, and as a cloth merchant went to Lahore, Multan and Kandahar. He was known far and wide, and everywhere people came to pay him respects and returned better men. His miraculous performances in Jullundur and abroad, are written and also related verbally.

When relations of Afghans and Barakis, became strained in Kaniguram to a degree that the latter resolved to migrate, he could have dwelt with his uncle Sheikh Pir Wali, with as much respect as he enjoyed there, but his love and sympathy for his people did not allow him to forsake them. It was his dream to serve and lead them and he used to pray God in these words :—

دا، قوم مرا بحفظ و امان Keep my community in protection and peace.

The immigrants lead by Sheikh Derwesh, reached Jullundur, and were affectionately received and entertained

by their kinsfolk in the city. They pitched their tents near Chamiara and the vast plain of Sahu Bagga which is still in the possession of Sheikh Derwesh's descendants and some other Pathans, and where military parades are now periodically held, was the scene of their first landing and encampment.

The camels of the guests plucked leaves from the trees, and the village boys threw pebbles at them. One of them came down on the face of a lady in the tent, and the Pathans took it as a bad omen. To second their superstition, the death of a Pathan child followed on its heels. Their anxiety grew in quality and quantity, and they talked of deserting the desert. William the Conqueror, on first landing in England slipped and fell in the mud, on which the Norman chiefs were protentously dismayed, but he rose with his besmeared fist, and raising it high, exclaimed that he had taken possession of that earth. Sheikh Derwesh consoled the Pathans that the deceased child must at last have died and be buried somewhere or here, and that place was to be the eternal home of the Pathans who in the duty of kinship bound, could not leave their dead to the care of strangers. It was accordingly close to Chamiara and Ghazipore, that Busty Ibrahim Khan was built.

Though the Baraki Pathans formerly lived in Jullundur, yet their allied guests had to cope with many obstacles in acquiring land for their settlement. Besides their large numbers who needed land for twelve villages to live in, there were communal jealousies and hatreds rampant in those days also. People of different creeds were emboldened to be obstructive, because the Barakis were looked

suspiciously by the Moghal Government, and though avowedly shown respect, were yet inwardly and naturally regarded as having sympathies with their warring kinsfolk in the Frontier.

Sheikh Derwesh purchased the land of a village Sundrana and paid the whole price, but Shiv Ram, a government officer gave over the property to a certain Ahmad Rajput. When Sheikh Derwesh sent his servant Nek Bakht to begin the building of a house there, Ahmad sued him in the court of Kamil Beg, the Commissioner of the Jullundur Doaba. Sheikh Derwesh was summoned to appear before him who on seeing him, rose from his seat and received him with such respect as was due to his holy position. After hearing the case, he decided it in the Pathan Chief's favour and drove the Rajput away.

On a similar dispute, Sheikh Derwesh had to attend the court of Mir Musa Jilani, the Governor of Jullundur. He had of course heard about him much before and not seen him yet. He was profoundly impressed by his appearance and conversation, and afterwards used to visit him in Busty. This reverential relation grew to a degree that he offered to build a mosque for him, but Sheikh Derwesh with higher ideas of response for him and respect for himself, did not give his consent.

The land of Busty Sheikh was bought from Nuhani Afghans, and a big mosque was built where he said and lead the prayers. His sacred reputation did not fail to reach a pious king like Aurangzeb who invited him to his court. Sheikh Derwesh in reply stated that, he was busy in the Service of God in His house, and may be excused from

attending His servant's hall of audience. The king was highly pleased, and expressed his delight in a firman, with the repetition of the unsophisticated answer. For the continuance of God's worship more composedly, it stated that, certain villages were granted to Sheikh Derwesh, which were in the possession of his descendants till the Sikh period. Beautifully written in words of gold, the firman still exists intact, in the hands of one of Sheikh Derwesh's descendants. Another firman was previously given by Dara Shakoh, by which lands adjacent to Busty Sheikh Derwesh were added to it. Many such royal edicts are still the legacy of certain other families in the Busties.

The Pathans of all the Busties, acknowledged Mian Sheikh Derwesh, and after him his successors, as their spiritual and temporal chief. They led the daily and weekly prayers and preached sermons. On Friday they presided over the assembly of the Pathans and settled all their disputes. On the occasion of the two Id festivals, all the Pathans with their boys in fine dresses, offered their congratulations to them. Hence began the two annual fairs in which people from the city and the neighbouring villages, crowd together in multitude in Busty Sheikh, and salute the tombs of its founder and his descendants.

In other places, persons who lead daily and funeral prayers, and read address in matrimonial ceremonies, became on account of their subsistence on charity, degraded in the eyes of their congregations. A few of them atoned for it by their grace of learning which Sheikh Derwesh and his successors possessed. With the power of knowledge and wealth, they commanded full obedience and reverence of the people.

Thus obeyed and revered, he lived to the age of ninety years. After a protracted indisposition of seven months, he died in the Busty he had founded and seen flourishingly populated. A big and splendid mausoleum was erected over his tomb which bears the date of his death. 10th. Moharram 1082 A. H., the year derived from the letters of his title شيخ العالم (Elder of the people).

Wali Dad Khan, the eldest son of Sheikh Derwesh, was called Nikra Mian, the younger master, in contrast to his father. His mother called the Princess, was the daughter of Nawab Hadi Dad Khan, one of the chiefs of Shah Jahan, from the family of Pir Raushan, settled at Mou Shamsabad. He, too, was married in the same family. He was a devout scholar and on account of his abstemious habits, was pale and lean even in his youth. He looked so old that when strangers came to salute Sheikh Derwish, they mistook the son for the father. He was a man of very independent character and held strong views in which he differed from his father. He died at Lahore, six years before his father's demise, on the 3rd of the mournful Muharram, at the sacred time of Friday prayers. His coffin was brought to Busty and buried in the mausoleum.

Mian Pir Dad, succeeded his father Sheikh Derwesh, and acclaimed heartily by the Pathans as their chief. He was considered the model of decent fashion in the matter of clothes, etiquette and decorum. He was reputed for his oratory and generosity. When he spoke, people listened to him spell bound. When he got money, he distributed it lavishly among the poor. He died in 1087 A. H and was buried in the mausoleum. His

grand-sons had relations in the Deccan where they used to go with several other Pathans.

He was succeeded by Mian Karim Dad known as Pir Dastgir. In spite of this appellation, as it may imply, he was not a recluse, nor with holy epithets, were his brothers :—

جامه نازير از باد غرور آبستن است - حق پرستي در لباس اطلس و ديبا خوش است -

Dressed in rich "apparel which oft proclaims the man," he was seen moving in the society of high Government officials and spending some days in the week out in hunting. Notwithstanding, he was deeply respected by the dignitaries of the city and the Pathans of the Busties. He was so qualified for spiritual promotion that when the well-known saint Usman Danishmand died, his theosophical powers are said to have been transferred to him. He died in 1117 A. H.

Mian Sheikh Mahmud had a large number of disciples from many places. The reputation of his saintly qualities was spread far and wide. Nawab Muzaffar Khan, Governor of Multan was one of his devoted followers. When he died there, the inhabitants of Multan who vied with the Busty people in his adoration, insisted on burying him there. Imamuddin Khan of Busty Danishmandan, dug a mine, stole the coffin, and loading it on a camel, brought it to Kapurthala where the Busty Pathans went to receive it. Men and women assembled in the mosque at Busty Danishmandan, and followed the example of the Multanis in their insistence on burying the sacred corpse in Busty Danishmandan. At last, on the stronger claim of parental relation and spiritual succession, the request of the Pathans of Busty Sheikh Derwesh was acceded to, and Sheikh Mahmud was buried with his elders in Busty Sheikh.

SHAH QASIM, SULAIMANI (AFGHAN),

The great ancestor of the Pathans of Busty Mithu Sahib.

Khaleel Mutayzai Afghans inhabit Busty Mithu Sahib and are its founders. Their ancestors lived in Peshawar, and had relations with Kandahar where also they passed their time in the religious guidance of the people. Khaleel Mohmand was a pious saint who had inherited the Coat of Sanctity from the successors of Sheikh Abdul Qadir of Jilan. His son Umar had nine sons who died except Sheikh Mutay. The whole Mohmand tribe became so zealously devoted to him that their proud chiefs took pride in serving him as slaves. He married the daughter of the chief of Mahyar Afghans who claim to be descendants of Sayyid Mohammad Hussain, *Gesu daraz*. She was distinguished for her piety and wisdom and brought up her son Qasim very carefully.

He succeeded his father as a saint and leader, and people from Afghanistan and India, came to pay him their homage. The devotion of his followers at Peshawar, on account of his extraordinarily magnetic virtues, waxed to an extent that when, as a rule, he was going to Kandahar, deputations from all parts of Peshawar, waited on him and petitioned him not to leave them even temporarily. His sacred fame spread like wild fire and there was no village in the Afghan Afghanistan, whence large numbers burning with zeal did not call on him, and go back reformed and enlightened, often singing and dancing even in the way.

It should not seem strange to our young Afghans who have a special reputation of breaking cricket balls, that the Afghans of Afghanistan, famed for their playing with



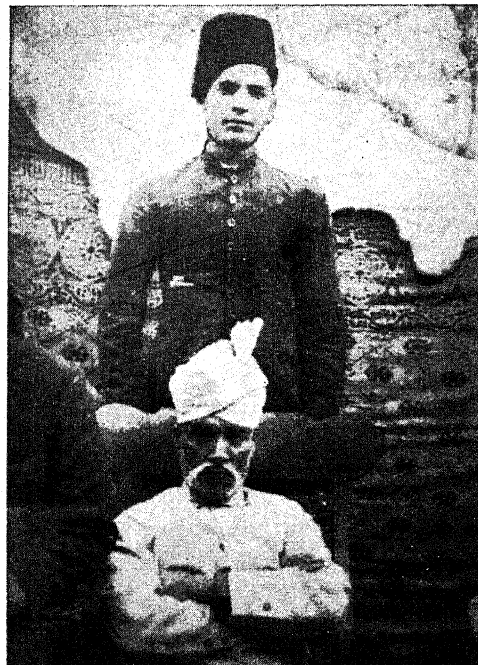
Kh. Aftab Ahmad Khan B. A.



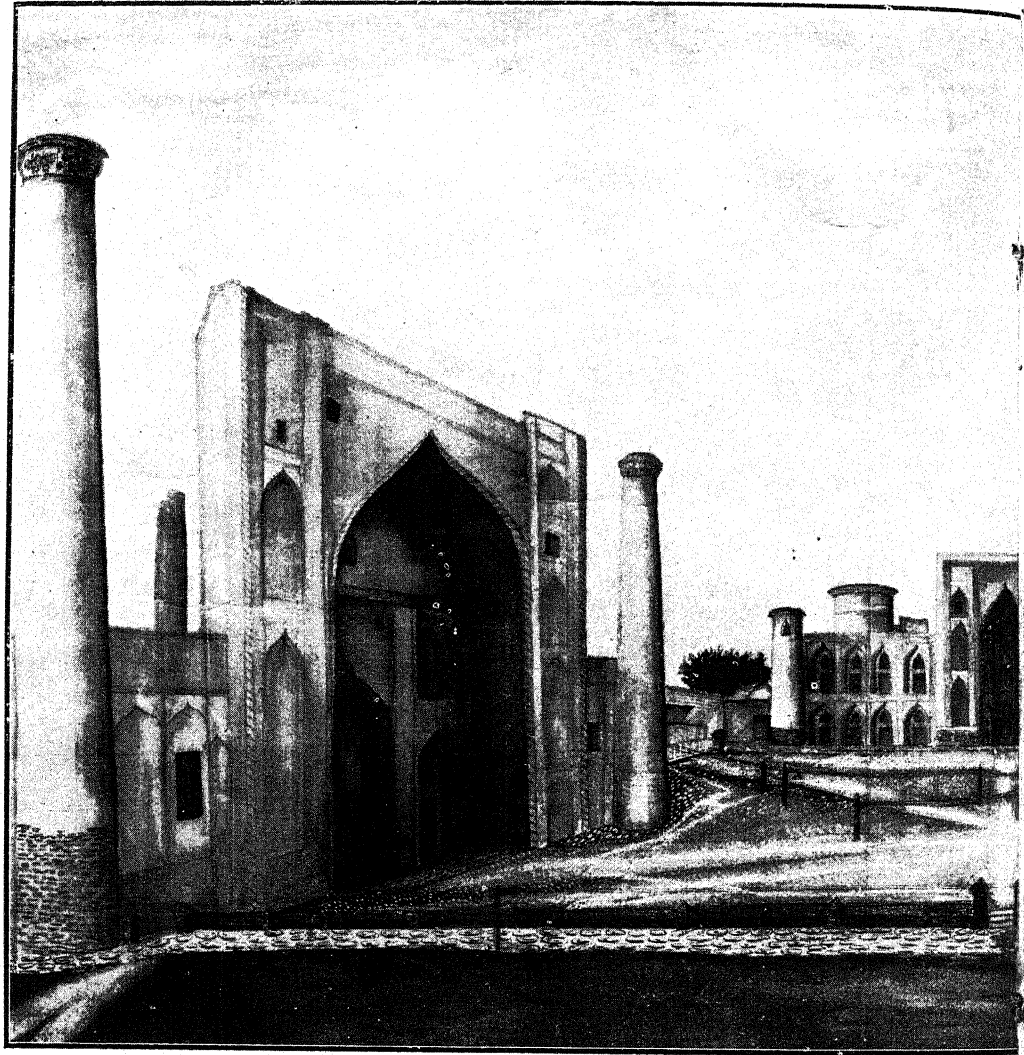
Kh. Ahmad Raza Khan B. A.
E. A. C.



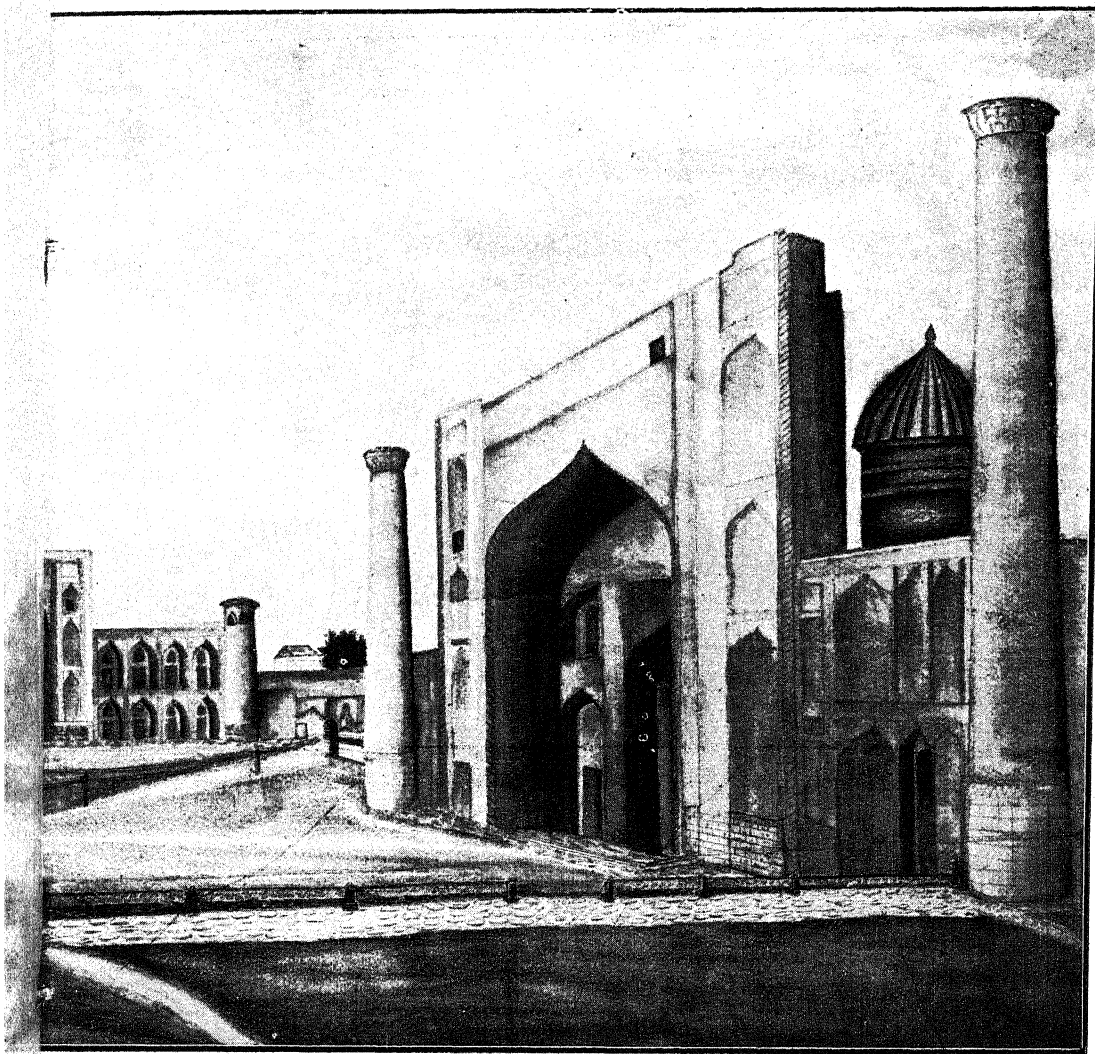
Kh. Nawazish Ali Khan
Deputy Collector Canals.



Kh. Ali Akbar Khan &
Khan Sahib Shujauddin Khan
Deputy Postmaster General.



Moghal Colleges at Samarcand, visited
(from



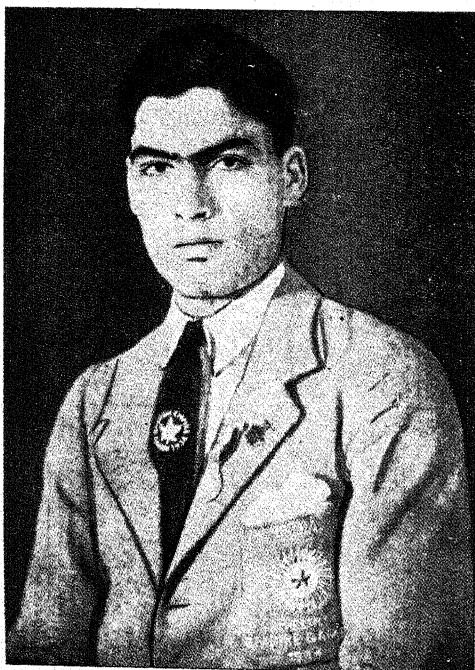
by the Busty Pathan savants frequently
a painting.)



Kh. Yar Mohd Khan
Inspector Police C. P.



Kh. Shah Mohd Khan B. A.
Distt. Supdt. Police, Deccan.



Kh. Abdus Shafi Khan
Railway Engineer.



Kh. Mohd Asghar Khan B. A.
Railway Inspector.

cannon balls and duels, indulge also in balls and duets. Even ladies of high families including royalty e. g. the Queen mother of Amanulla Khan, are dexterous in dancing. Some tribes have their Barag Attan (bi-coloured dancing) in which men and women dance together. No feats, fair, nuptials, childbirth, march on war path and its preparation, is complete without dancing.

It should not appear queer to our elderly Pathans that, when holy men of the Qadria and Chishtia sects attend to music, a well tuned song fatuates them to the length of standing and swinging, our Mohmand saint, called for his high esteem Shah Qasim, in the midst of a multitude of audience, rose on hearing a particular pithy poem, and danced in divine ecstasy which on occasions drove him dancing in the street. The Naqshbandia system refrains from harping on these refrains, but one of their great masters playing on the expression نه این کار میکنم و نه آنکار میکنم yields that theosophy in accompaniment with music, yields quicker results though not durable.

The musical mode of training apparently attracts more men, and Shah Qasim's hereditary method of spiritual discipline was this. His personal attributes and address, in addition, gathered so many disciple, around him that jealousy was roused in the minds of his colleagues, and political suspicion in the circles of the Moghal government. Akbar, accordingly, called him to Lahore in 1000 A. H., the time when Raushani battles were raging rifely. Having no such royal and loftier ambitions, Shah Qasim started with his family, and in the way one of his wives died. He reached Lahore with a train of thousands of followers who had spontaneously accompanied him thither.

Akbar had set two alternatives for such persons. They

had to choose either to be the converts of his Divine Religion of which he was the head, or to become servants of the government of which he was also the head. The Pathan saint went to the king's presence with a resolute mind, but fortunately he did not lay before him any conditions. At the same time, two Shia priests who had also considerable following, were presented, and they denied having any disciples and any responsibility for others. But Shah Qasim was plain-spoken, and the king was impressed with his bold frankness. He sent him, like Pir Raushan, to Abul Fazl who conversed with him for some days and keeping him as a guest in his house, inquired from him verbally and circumstancially, his ideas and dealings with others. Satisfied with his conduct, and relieved of all anxiety about him Abul Fazl recommended the king to let him depart honourably. He left Lahore and behind him many of the Moghal ministers and high officials as his new disciples.

Now he travelled to Baghdad, and his tour through Afghanistan via Turkistan and Persia, is geographically very interesting. His biographer, an eye-witness, narrating in detail the passes and stations in the route, mentions also the persecuting treatment of the Shias at Meshed, who resented Shah Qasim's candour in religious convictions. He reached Baghdad, and was deputed by the lineal successor of Sheikh Abdul Qadir Jilani formally as the Chief Pontiff of the spiritual sect, in India and Afghanistan, to which some Sayyid priests in these countries protested, but they were silenced by the growing enthusiasm of the people and their increased devotion to Shah Qasim.

Now it was the reign of Jahangir who palpably alarmed at the consequences of the rising of the Suhrawardia Pathans of Jalaluddin, had arrested the Naqshbandia Millenneium Reformer of Sirhind, and imprisoned him in the fort of Gawaliar. He had correspondence now published, with Sheikh Derwesh, with other Baraki scholars, and with men like Khan Khanan whom he admonished on the illegal proceedings of the government which was not carried according to the prescribed code of the Muslim law. Shah Qasim was in the same category. The number of his followers amounted to 80000 who mostly Afghans, might turn dangerous foes Their leader was, therefore, taken in custody and sent to the castle of Chenargarh. In the way at Ludhiana, some of his disciples came to him and offered to release him, but he was opposed to violent measures.

He died in Chenargarh and was buried there. A splendid mausoleum was built over his tomb, and a handsome allowance granted by the king for its preservation, with a large endowment of land. It remained in the possession of his descendants, till the Taluqa was lost to them by the treachery of their agents at Chenargarh. Shah Qasim's successors lived in Peshawar and afterwards founded Busty Mithu Sahib.

BUSTY MITHU SAHIB.

Mithu in upper Punjab means a kind and sweet-tempered man. So was the ancestor of the Pathans of his Busty. His successors inherited from him his virtues and popular regard. Disciples from distant places came to pay their homage to them and were hospitably received. The

marriage of the heir was going to be celebrated and, the disciples requested to pay their share of expenditure. The offer of ghee alone was accepted by the elder. When there began to enter an interminable row of camels laden with ghee, he had to call halt. In the Busties, on the occasion of marriage, a special dish of sugar with some rupees on it, was presented to the eldest descendant of these holy Pathans, after this symbolic respect was paid to the successor of Sheikh Darwesh. Though this ceremonial form is still maintained, the spirit has departed with the distinguished attainments of both the families, which placed their ancestors on the pedestal of public eminence and general esteem

British dominance in India, ushered in liberty of religion, in the wake of which came freedom from the acceptance of Muslim law. Custom borrowed from Hindu society laid the shackles of its rules on inheritance. But when and where did religion end and custom begin, became two points of limitless magnitude. The Pathans though orthodox in religion, did not stick to the word of their law, but virtually acted upon it by handing over the daughters' share in the shape of dowry. Thus the uneconomic partition of land and the impolitic interference of comparatively stranger sons-in-law, was avoided, and it was consistent with the equity of pre-emption also. In Afghanistan where Shariat is the law of state, daughters can legally claim their share of property, but they seldom do it. Even sons do not generally partition their patrimony, and voluntarily a better sort of primogeniture has become the rule. Mustafa Kamal is now contemplating the passing of an act by which the division of land into small pieces be prohibited.

With the disintegration of the old order among the Pathans, there arose many disputable cases about the rights of women and "the quiddities and quilletts and tenures and tricks of the lawers," engendered litigation, and its prolongation, ending in the ruin of the contending parties. In this Busty as in another, certain families perished economically, and after a generation, there are signs of their rising sphinx-like from the ashes.

This Busty was, as usual, surrounded by tall walls with huge towers at intervals, which exist upto this day, in better condition than those of the other Busties. There are two mosques, the bigger inside the parapet; and the smaller outside it, is called after the name of Bharaich, a clan of Durrani Afghans which have their parallel caste among the Hindus of Bharaich.

Among the other classes inhabiting this Busty, are the notorious and prolific butchers who, though apparently submissive, vie with the Pathans in fighting, both in fields and in courts. They do not demur in fabricating a tradition that they were ordained by their priest in Baghdad to follow the Pathans wherever they go and not let them rest at ease. According to their geneology, their caste is Jadran and they have come here from Delhi. There are Afghan Jadrans in Afghanistan, another example of the Aryan origin of the Afghans. In the ancient Aryan migration, a part of the tribe, remaining behind, on conversion to Islam, became Afghan, and the other, settling in India, on becoming Muslims, retained their old caste like the Afghans, but came to be known by their professions.

There are only two graduates in this Busty, Khan

Fazal Mohammad B. A , (Sanskrit) L.L. B., Nambardar, and his son Sheikh Omar B. A. Khan Amir Hamza, a big landed proprietor in Busty has many squares of land in Bahawalpore, and is the lineal successor of Shah Qasim and his succeeding chiefs of the Qadiria sect.

Islamia High School is situated near this Busty. It was founded like the Girl's School of Jullundur City by Khan Maulavi Abdul Haq Abbas of Busty Danishmandan, and was raised by his selfless efforts to the present position. Besides the Pathans, the Khojas of Busty Ghuzan are its main promoters, and the children of both and of other Muslims are benefitting by it. The Girls School has become more widely known and students of many districts are attending it with increasing strength.

BUSTY SHEIKH DERWESH.

In Kabul, there is a prehistoric wall built on mountain three sides of the city, with fourth side towards India, open, because from that direction there was no fear of invasion.

حصار مار پیچس از دهائے گنج را ماند - کہ مے آرد بکنج شاہان ہر خشت دیوارش

Besides that, Ahmad Shah Abdali built another wall and the records of its construction with the date of its completion, are extant while the wall is absolutely extinct. Busty Sheikh, founded in 1617 A. D., is also said to have been hedged in by a strong rampart with a number of massive towers, but there is distinctly no trace left of it. It was built more than one hundred years before Ahmad Shah, so much the more time for its obliteration. The Busty might have been kept open, because the sanctity of the place rendered it immune from attack. As the English invaded Kabul from India, so the Mahrattas besieged Busty Sheikh, but the story relates the

existence of a wall, which inspite of so many arguments for and against it, is worth repetition.

When the Mahrattas were defeated by the Moghals, their scattered forces turned their faces to whatever side they could run unpursued. The tottering organization of the government in the provinces, allowed them to reach Jullundur. After plundering undefended places, they were encouraged to lay siege to the fortified Busty Sheikh. Circling it on all sides, they began to bombard it. The shots flying over the town, fell into their own lines on the other side which replied with volleys that again hit their own men. Labouring under the misconception that guns were discharged from within, they continued cannonading with greater vigour. The Pathans witnessed with dire consternation, swords of fire hanging from thread, dancing past over their heads.

On the exhaustion of ammunition and men with this suicidal action, the Mahrattas made a desperate attempt to take the Busty by concentrating their collective strength at one gate. The Pathans inside hurried towards that gate and from holes in the parapet shot down many of them. The Mahrattas finding that entrance too crowded and well defended, hastened to the other, and the Pathans did the same from within. Meeting the former fate there, they realized that odds were heavy against them and raised siege to find easier prey elsewhere.

The factual repetition of history may be read in an incident pertaining to Bachai Saqaos and Sayyid Hosain, when they were harassing the Afghan Government by their depredations, and vain efforts were made to capture

them. The headman of a village invited them one night to a feast in his fort. The host departed on some pretence, and the brigands suspected foul play. They locked the gate from within, and not long after saw that the host had brought soldiers who spread round the fort. The guests climbed the roofs of houses along the walls and shot ceaselessly from the parapet. Then they ran with full speed to another place and thence fired again. The company of soldiers were led by perpetual firing to doubt the headman's word that the water-carrier's son was attended only by Sayyid Hosain. At last, they raised a bonfire in a corner of the fort, and when the company without, assembled near that, both of them escaped from the gate with rifles pointed at possible pursuers.

A propos the robber king, it may not be proper to omit the mention of Soolay Khan who was the Robinhood of Busty Sheikh Derwesh, and in his apology may be cited a Kabuli couplet :—

گر خدا ناکرده افغانی در اید در بهشت - میبند جلات تجری نکتہ الانہار چور

If God forbid, an Afghan enters the Paradise, he will plunder "the gardens with running streams." Soolay Khan was a thief who stole the trash of a purse from others and did not "rob the immediate jewel of the souls" of the Pathans whom in the days of anarchy and misrule he defended against dacoits and protected their good name.

Now he plundered the treasury of the Sikhs and challenged the guard to pursue him, then he robbed them of the bullion which was being carried to mint. At last a band of the Sikhs overtook him but he was not to be easily arrested. He jumped into a grove of thorny bushes and did

not sheathe his sword until the Sikhs ensnared him by Guru's oath. At the police station, his hand together with ankle-vein was cut. He limped to the shop of a confectioner and placed his elbow into the frying pan. During the rest of his life, he received from his fellow-Pathans, a pension of corn half yearly.

To counteract the depressing effect of Indian climate, Marshall prescribes for his countrymen aerated water and summer resort to hills, unaware that certain hills have worse climate than plains, as reflected on their inhabitants' sallow faces, indexes of their white livers. The whimsical irregularity of climatic influence is evinced in the Cashmere apple's gathering more flavour and its people's developing more strength, in hot places. The first Arab ruler of Spain compares himself to a desert palm planted on a mountain. Yet it flourished there for centuries, and dried when the gardener neglected the means of its adaptation to environments.

The Pathans with the culture of their brains did not ignore their bodies which accustomed to bear the brunt of battles, were made pliable for wrestling and afterwards suited to sports. A family of tall stalwart men all rising above six feet, and against Macaulay's opinion, not colossus stuffed with clouts, but with strength proportionate to their statures, have made their mark in India. As in war, their gigantic appearance struck terror in peace. Their muscular power spread awe and admiration.

One of them lived in the seventees of the last century and made the State of Baroda, a cynosure of the world's wrestlers. Qadir Din Khan, called Pir Pathan, was the

strongest man of the times, and never let any wrestler from any country touch his vertebra to the ground. Once his pride had a fall, but only on his face. In desperate straits, he invoked the aid of his ancestor Sheikh Derwesh, and was taken triumphantly on the backs of his admirers. His opponents, in the words of Juliet's servant, had to fall on their backs.

From men, his dominance was extended to those animals which inspired awe into rational beings. A wild fat bull used to destroy the crops and nobody dared drive it away. The Pir Pathan was filling pitchers with water from the well, which he carried with his fingers by way of exercise, when he was warned of the bull. With fury, it rushed towards him and was anon caught by the horns, pushed back several paces and hurled down on its buttocks. When Qadir Din Khan kicked it out of the fields, the Muslims considered him a Lion of God, and the Hindus who were also molested by their Apollo, despite its desecration, consecrated the Pir Pathan as Arjana.

His fingers of steel could delicately handle the guitar also. He was playing on it, in the upper chamber of his house, in such a melodious tune that a peasant nymph passing by was attracted towards it. As involuntarily as she had entered, Qadir Din Khan jumped out of the window. Like Kitchner he was not a hater of the fair sex, but he had "the breastplate of an untainted heart" on which Cupid's arrow had no effect.

Besides the teaching of moral books, the Pathan parents were very strict in the breeding of their children. When they were grown up, still they were sent to sleep

early with the bed of the father on one side and that of the mother on the other. This watch and ward notwithstanding, may God alone guard the tender inexperienced youth !

Qadir Din Khan's father Shababuddin Khan, when young had a friend at Hoshiarpur, whom he went to see daily and covered forty miles at the speed of six or seven minutes a mile. In the dark of early dawn, he saw about a hundred men loading a heavy cannon on a waggon. He lifted it alone, and ran to his destination. On his way back, a multitude of men were assembled and talked of a giant. When Shababuddin Khan asserted himself they laughed. When he put the gun again on the ground, they entreated him to place it back on the waggon. He did not accede to their request until they promised to present him with an offering as a token of their apology and homage to his strength.

Sandow's wrestling with a gloved lion and beating it, the feats of bearing heavy weights and the demonstration of abnormal strength by various other means, have become circus commonplaces. There is no reason then to doubt the stories of our gifted Pathans, which will be further related in their proper place.

Gul Mohammad Khan, of whom it may be repeated *گل محمد* *چند نچند گل محمد* was a scholar in Persian and calligraphist. He was a courtier as well as wrestler of the ruler of Kooch Behar. He went to Bahawalpore to see wrestling matches where the well-known Kikar Singh was held to be matchless. When he rose to pick up the flag of laurels, Gul Mohammad Khan roared that in the presence of a Pathan he could not win the day. Kikar Singh was staggered at the challenge from a fastidiously dressed and

handsome though stout man. He was in an instant fatly flung on his back and beaten outright. In this very manner had Shababuddin Khan, a generation earlier, defeated a reputed wrestler, and snatched the flag from him.

With wrestling as an intermediary avocation, from "crackling" cannon ball to "chirrupping" cricket ball, was a devolution, if not evolution, on students to keep their bodies sound for the sake of their minds' soundness. Four young men of this Busty have up to this time captained the Cricket XIs of the Aligarh College, the members of which, not a few, famous for their batting and bowling, have been also Pathans. The fifth and sixth Captain came from the city Pathans. The eighth youngman was from Busty who captained the Punjab University team. The ninth was from Busty Ghuzan, and the tenth, captain of the N. I. C. from Busty Shah Quli; the last two have been members of the All India teams also which played in England. These are a few examples of the Pathans' sportsmanship in cricket. One of them from Busty Baba Khel was Football Captain in Aligarh, another from Busty Sheikh though not a Pathan, and in Hokey too several boys have made their mark. In local matches, the Afghan Cricket XI has been winning trophies. Local schools have always had their teams mostly consisting of Pathan boys and captained by them. These figures speak for themselves and it may be safely asserted that, no tribe or place in India has been able to produce so many educated sportsmen, as well as high government officials, all of them reputed for cricket in the performance of their duties. Their list is appended in its proper place.

Busty Sheikh situated one and a half mile west of Jullundur, is the biggest of all the Busties. The populous

annexe of Busty Ghuzan is built on its land which was purchased from its owners by the rulers of Kapurthala and a spacious garden on it was laid out by them. It was sold afterwards for habitation purposes. The walls with a tower still exist, beside which there is an expanse of water called dandhar, pushto plural of pool.

Near it was formerly celebrated the terrible festival of Shab-Barat in which a match of special fireworks made of membrane, was played with two umpires. The parties clad in leather suits covered with fine laced clothes, let off fireworks which roar like lions in a cage, the iron bars of which are sometimes broken by them and a fated spectator or two occasionally hit mortally. Now this illuminously tragic scene is acted upon in Busty Ghuzan. In spite of its "hazards and mishaps, it is a game worth the rap" because it infuses courage and martial spirit in the players, and in times of dire emergency, the fireworks may be used as handgrenades.

Similar is the case with Tazias of Moharam, the fair of which is held in day time at the place in Busty Ghuzan where Shab-Barat is waged in the night. In erecting high wooden structures embellished and ornamented with temporary gorgeousness, the martyrdom of the great Imam Hussain is commemorated, and aesthetic taste of those common people is developed, who extemporize these sepulchres and have no other occasion to cherish it. Amidst mourning, a mood of merriment thus obtains — a state of mind essential for creating equanimity and the spirit of self-sacrifice.

In the population of Busty Sheikh Darwesh as given in the censuslist, the Pathans are scarcely one in hundred

and so is their proportion approximately in other Busties. They subsist on agriculture mostly, which is eked out by Government employment mainly. The rest of the Muslims and Hindus are farmers, traders, shopkeepers and craftsmen etc.

Not long ago, the Busty had a class of goldwire drawers who by a kind of gild system, enjoyed monopoly of the trade and grew consequently very rich. They were ruined by the introduction of machinery and by imports which had a similar sinister effect on silver wire drawers and its weavers. The Hindu sugarmakers who were very wealthy suffered likewise immensely as Muslims who were engaged in the above-mentioned industries.

Lately education has raised some of them to position and power, and according to the Quran, "it is knowledge added to faith that elevates men to high degrees," and besides that, there is no criterion of people's greatness, but knowledge being liable to misuse, piety based on knowledge, or the pious use of it, has been made the ground of one's respect, "O men ! We created you of male and female, and split you into classes and tribes. Verily those of you are esteemed in the view of God, who fear Him most." In this verse, fear has been defined by highest religious authorities as the correct use of physical and mental organs and senses which if abused cause pain and punishment, the fear of which is termed piety. Hence a member of a clan or whole of it, though commonly looked down upon as low, may become indeed nobler than the nobility which is not virtuous and pious in the real sense.

Ethnological mention of Kakezais has already been



Khan Sahib Kh Gul Mohd Khan
Advocate.



Kh. Mohd Akbar Khan
Risaldar Major.



Kh. Mohd Akbar Khan
Barrister-at-law.



Kh. Dr. Abdur-Rahman Khan
B. Sc. Ph. D.



Kh. Sadruddin Khan B. A.
Inspector of Schools.



Kh. Shahbaz Khan
Chief of Urmuran.



Kh. Khan Mohd Khan
Supdt. & Diwan Makrai State.



of Busty Sheikh
Deputy Supdt. Jail.

made. Distillation of wine is not such a crime that deprives the perpetrator of this trade of his pedigree. All the Kalals e. g. ancestors of Kapurthala's rajas, were not addicted to this intoxicating labour. Kalal was the son of Urmur. His descendants like other Aryans migrated to India and some of them stayed behind. Those of them in India who retained their old religion are called Kalals. Kakai is the name of a large place near the Waziristan frontier where Kalal's son Kakai lived. His progeny, in their own language, were of course called Kakai zai. When they also left their original land and settled in India, they were confounded with Kalals who had immigrated before them. Kalal being their common ancestor, their relations grew closer when both of them were converted to Islam.

The mention of the Kalals' conversion to Islam in in Nur Mahal is made in history. Also it is related that in the early part of the nineteenth century, all the adult male members of the Kakai Zai families, with a solitary exception, perished in a fatal feud at Kartarpur.

The best known of them were Ghulam Mohyuddin, Nawab Imamuddin, Karam Bakhsh and Sandhay Khan, and reputed for their administration of the Jullundur Doab and Kashmere. Nawab Imamuddin is principally remembered for his bold attempt to hold Kashmere againgst the British in 1846. The ruined bridge over the Baeen in Phagwara was built by this family and the Sarai of Sheikh Karam Bakhsh is still in a good usefull condition in the city of Jullundur.

Some families of the Sheikhs settled in Busty Sheikh Derwesh and Busty Mithu Sahib. Those of the farmer

have recovered a part of their past glory, of whom four brothers are eminently prominent, Dr. Farzand Ali Honorary Magistrate, Dr. Diwan Ali Civil Surgeon, Sheikh Sardar Ali, a wealthy merchant, Sheikh Nur Nabi Deputy Commissioner.

BUSTI DANISHMANDAN.

The descendants of Sheikh Usuf, son of Ibrahim Danishmand, came with Sheikh Derwesh to Jullundur in 1018 A.H or 1609 A.D, and founded this Busty, with the name of their ancestor, Ibrahim Pur, but it subsequently came to be known Busty Danishmandan after his appellation, or that of his sagacious progeny, as the plural indicates. It is called Danishmandan and Dashmanan also, and a Pathan of this Busty usually subscribes himself Dashman which in the Turkish language implies brotherhood.

To capture the hare along with the camels, and to give every body his due, I should not omit the insertion of a Dogar peasant's assertion that the Busty originally belonged to Dana Dogar from whom the Pathans purchased it, and his name with a slightly different form, but the same meanings, clung to it. The occult science endows names with effects, but the intelligence, clear-headedness, fluency and repartee in conversation, of the inhabitants may as well be the cause of the Busty's name. The leading lawyers of Jullundur, Civil and Criminal, hail from this Busty which has also two Judges at present.

In the recent past, Ibrahim Khan was an erudite scholar of Persian literature, whose large number of pupils attained to penmanship. The history of this Busty is closely connected with that of Busty Sheikh. The Pathans of this

place were mostly disciples of Sheikh Derwesh, and some of them became well known saints. Sheikh Usuf Mulla Khel was much honoured by Hazrat Mian. The Busty contains the tomb of renowned Mian Abdul Ghafur, where a fair is held annually and feast given to the poor and the guests who assemble here with adoring souls. The Mian Sahib was a saint who is said to have been so inordinately handsome that naked eyes could not bear his sight, so he walked veiled.

Midway between this and Busty Sheikh, there is the tomb of Dost Mohammad Khan who exactly resembled Sheikh Derwesh in appearance. Enmity between the latter and the Lodhi Pathans growing intense, they hired Akalis to assassinate him. Dost Mohammad used to perform his matins in the mosque of Sheikh Derwesh, in whose stead he was murdered. Sheikh Derwesh, as the price of his blood, offered to endow his heirs with land, and a well, but they in honour declined to accept it. Its income was then expended in celebrating the death anniversary of the martyr.

Ghulam Qadir Khan of this Busty went to Hyderabad Deccan where he was appointed to a respectable rank. His grandsons are still settled there.

In the time of the Sikhs, this Busty like other places, endured many hardships and privations from amidst which, rises outstanding the name of Sher Shah Khan who coped with the difficult situation statesman like, and was at last acknowledged by the Sikhs as their agent to rule the Busty as the Pathans determined.

Before this, there were frequently disturbances in different shapes. The Pathans did not pay revenue, alleging that it was heavy. The Sikh Governor of Jullundur reduced

it to two pices per plough, and still they refused to accept it. He attacked them and was repulsed. He threatened them with cavalry and they replied that they were not to be intimidated by a pack of ponies. Succour was demanded from Lahore but Maharaja Ranjit Singh prudently said that he would not destroy such brave people that might be of use to him. But the loyal governor collected force from other places, set on the Busty in overwhelming numbers and wreaked vengeance by burning it. He then brought farmers from other villages to till the Busty's lands, but they were afraid for their lives, so the Pathans were left to employ their own cultivators.

But the acutest of troubles were begotten of mother cow. The Pathans wanted to slaughter one, but as laymen regarding animals, could not do it completely, and the cow with half-cut throat, ran through the bazar. The glaring nature of the crime though perpetrated inadvertantly, was reported to Ranjit Singh. The Pathans were summoned, and a butcher with a magnanimous heart accompanying them, said that he was obliged by his profession to do that. The Maharaja replied that his confession though false, cost him his life which he boldly gave for the Pathans who should therefore be scrupulous to act, in his stead, as bread earners of his family. And so they did with all gratitude.

The Maharaja had to show his benignity once more to the Pathans. Of course a cow gives milk, the lion's share of which she offers to the milcher, though she has to breed her calf as well. That is more than a human mother does, and is rightly entitled to greater respect. But becoming dry she bores her forgetful master, and sometimes gores him.

In such a mood, she was wounded by the Sikhs of a neighbouring village and driven to Busty where she died. The Hindu banya, before whose shop the event had happened, the momentum of which can be gathered from the rulings and happenings of the modern Kashmere, was called by the governor and called upon to accuse the Pathans, but he bravely and firmly made the true statement for which he was hurled down from the roof and killed. The Pathans were sent to Lahore and the Maharaja seeing their white red complexions and fair faces exclaimed that with such noble features becoming their graceful beards, they could not have committed the act and so released them honorably.

The Busty lies, at a distance of about $2\frac{1}{2}$ miles due west of Jullundur. It contains more Pathans than any other Busty, about 500. The revenue in rupees is a little more, and the cultivated area in ghumaons, is a little less than a thousand.

There were formerly three fortresses in the skirts of the Busty, where in anarchic times, ladies had to take shelter and it was not unoften that they defended from loopholes and acquitted themselves well.

The Busty has a flourishing bazar, with Hindu shopkeepers mostly. The Pathans encouraged fine arts and there were lately several dexterious masons, painters and carpenters whose sons still practise these arts though not in former finery.

The Busty contains two mosques. The bigger has been recently improved upon. The spacious cemetery is also well kept with walls around it. It was in its imitation or

emulation that the graveyards of Busty Now and Busty Sheikh were lately repaired and brought to a condition to some extent worthy of their great dead.

Ghulam Mohyiddin Khan alias Mian Baghay Khan was Zaildar, Municipal Commissioner and Honorary Magistrate, the combination of which indicated his position among the gentry, influence over the public and status in the government. He was the Patrician Menenius holding sympathies for the Plebians, and sometimes incurred displeasure of some Pathans in preferring the commonweal. In old age, he is said to have confined his diet to vegetables only, and was still stronger and stouter than many young men. More than a "hundred winters shone on his breast", when as commonly said, the Busties were "widowed of" him.

His family has many highly educated and prominent persons, and so are the scions of other families whom a virulent case of litigation climbing up to London, had estranged from them. Byegones are forgiven and forgotten by generous hearted men. "He who pardons and reconciles has a claim on reward from God". Enough havoc has been wrought on Capulets and Montagues, and now it is high time that common love of the community should nourish mutual regard between the parties.

BUSTY GHUZAN.

Musa Khan with his Ghuz relatives, had first migrated from Ghazni to Kaniguram, and thence with Sheikh Darwesh to Jullundur. They helped their chief in founding Sirajabad, and afterwards purchased land from Lodhis, Sayyids and Sheikhs, and built a separate

Busty of their own, one and a quarter of a mile due west of the city of Jullundur where they had already kotes and streets.

Like other Bus'ies, Busty Ghuzan had also big gates, high walls and huge towers which on account of the wealth of the inhabitants, acquired through enterprising trade and preserved by consistent frugality, exist upto this time. They are said to be possessors of hoarded treasures containing coins of various previous kings.

The Busty has a long bazar from one end to the other, and a vast garden the walls of which were built by a religious Pathan in the time of famine. The former completed and the latter not yet ended, he kept the labourers employed till another wall was raised midway to partition the garden into two parts.

There is a big mosque and another smaller by which hangs a tale. One of the friends of a Pathan left some money in his charge. On return, he was paid back his trust, with an additional sum at which he was surprised. When he declined to receive this profit of his money out-laid by the trustee in trade, the Pathan built a mosque with it.

There are two graduates in this Busty among the Pathans, Dr. Jahangir Khan B. A. (Cantab.) Ph. D. the all India Cricketer who is still studying law in England, and Karim Dad Khan B. A. who is in the government Secretariat and has inherited the property of his uncle, the great landed proprietor of the city, Mohammad Usman Khan of Mohalla Qarar Khan. The grand-father of Karim Dad Khan, had as a landed proprietor, some quarrel with a cultivator

who abused him. The Pathan's servant thrashed him to death, and admitted the murder, but the chivalrous Pathan delivered him from the capital sentence by stronger legal confession of his own guilt for which he was sent to jail where he died. In the misrule of the Sikhs earlier than this, some Pathans of this Busty were, for slaughtering a cow, dragged to Lahore where they lingered for a long time. At last they convinced the priest of Ranjit Singh of their innocence, on whose intercession they were released.

This Busty was very densely populated till the garden of Kapurthala covering 22 ghumaons, next door to it was purchased by Hindus and Muslims, excluding the Pathans who had already enough palatial and spacious building. The population of this new place though enumerated in Busty Sheikh Derwesh, is actually the surplus of Busty Ghuzan and practically included in it. The Khojas who have built splendid houses here, are shrewd and prosperous leather merchants. Formerly silk-weavers of the Busty had a flourishing business which has faded before the smoky breath of machinery.

By worth, ability and fitness to the need of times, do people survive and thrive, and these qualifications are not only all acquired but also gifted by heredity and imbibed through the training of worthy parents. Sheikh Khurshaid Mohammad M. A. Deputy Commissioner has built in the new quarters of the Busty, a modern house which faces the mosque and Mausoleum of Sheikh Derwesh in a manner that commands their complete panorama and is radiated with their blessing. Breeding of a good family and education enabled him to pass the competitive examination and rise to a high position, and Sheikh Mohammad Akram



Kh. Gholam Mohyuddin Khan
B. A LL. B. Pleader,
President Central Cooperative Bank.



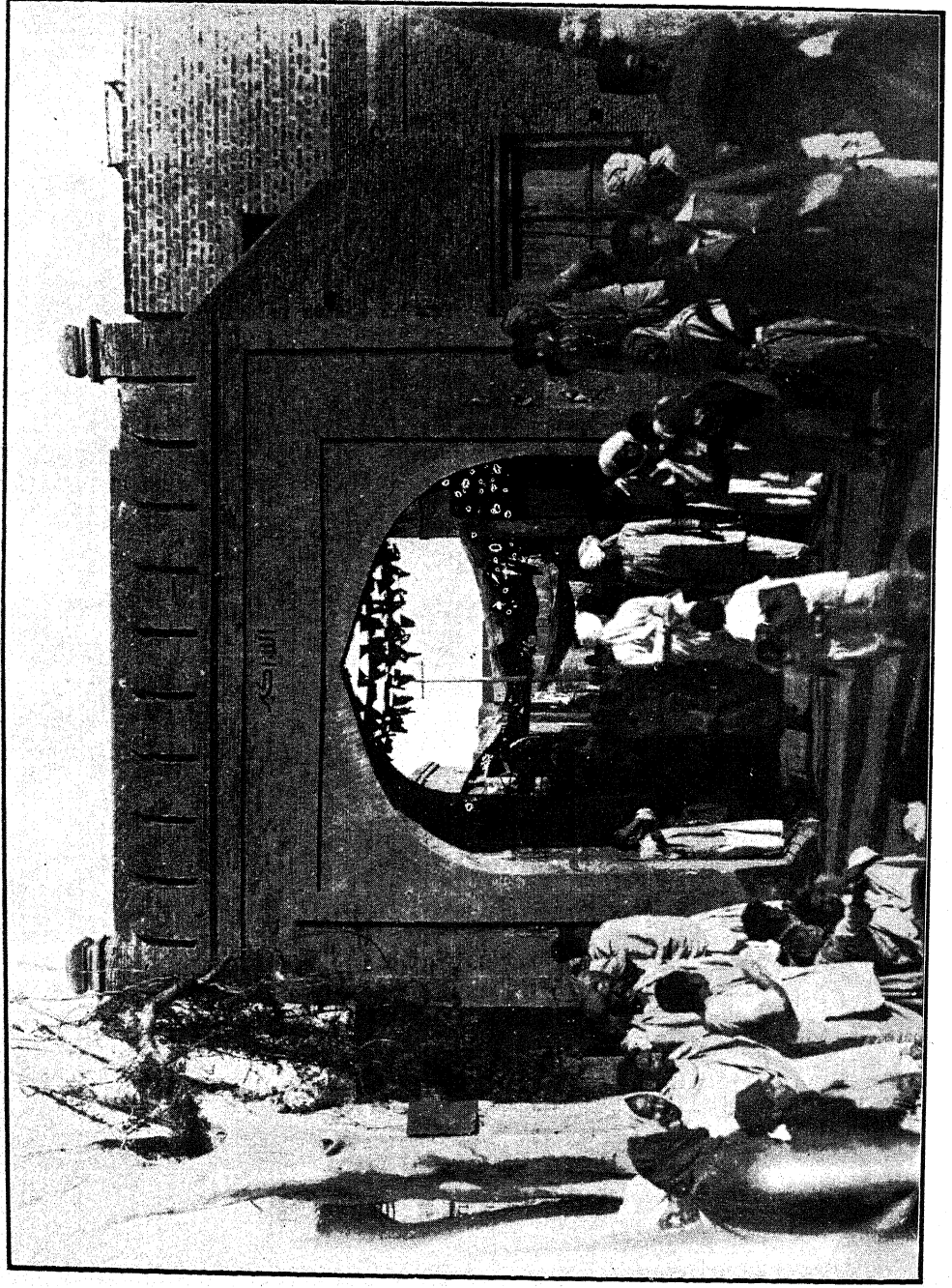
Kh. Mahbub Alam Khan,
Postmaster.



Kh. Bashiruddin Khan
B. A. LL. B. Pleader.



Kh. Abdur Rashid Khan
B A. LL. B Pleader.



Maingate, Busty Ghuzan, typical of all Busties, formerly.

M. Sc. following in his footsteps, has newly become an E A.C.

When all the old lights of occult religion were extinguished in other Pathan families of the city and two Busties, it was the turn of this Busty's Pathan Ghulam Mohyuddin Khan to take the torch of the Qadiri theosophy in hand and enlighten the people of different and distant places who throng to this Busty, and their annual gathering with music is held, beginning from over a hundred years ago, in the city where the spiritual leader and his ancestors are now buried in the Haveli of Amir Khan. Their descendants now live in the Busty with young Nisar Khan, a college Cricketer as the chief Qadiri successor. Formerly, the fair of Last Wednesday, was annually held in this Busty, instead of which now on the day succeeding the first Id, people assemble here, and as in Busty Sheikh, men celebrate their festival outside, and women inside the Busty with the Pathan ladies.

There is a public building belonging to the Pathans where they assemble on marriage occasions. There was a wooden couch laid here with carved work so fine that tempted some Pathans of Busty Danishmandan to remove it. It did not behove them to steal, nor was it easy to carry. But they had a name for ingenuity by which one of them fell ill on it. The pretended colic was so acute that he could not brook moving to a stretcher. So his companions bore him on the same couch which they did never return.

BUSTY BABA KHEL.

The Baba Khel Pathans, who are Baraki Sayyids in geneology, immigrated from Kaniguram, joined Mian Sheikh Derwesh in the building of his Busty, purchased a

deserted site called Duni Nangal, from the proprietors of Jullundur and Shahabpur, and founded a colony that they named Babapur which subsequently came to be known as Busty Baba Khel.

Like other Pathans they were also traders, especially horse-dealers, and very wealthy. In riches, only the Pathans of Busty Dashmanan could vie with them, who were dubbed "pillows of gold coins," but these excelled them in the display of splendour. Twenty two exquisitely decorated palanquins, carried by eight men each, were taken out for their drive in the evenings. Seven hundred Baluchi camel-drivers lived in the Busty for their transport service.

The visitation of the Mahrattas blasted their grandeur. They were veritably a fire in the prairie of the Busty, which would have burnt everything, had not the Pathans presented a bold front and killed many of them, with their general, in action. They were routed and driven away, but their blaze had hardly subsided and the memory of their ravages was yet green, that in 1760 A. D. this biggest of all the Busties was inundated by a horde of Sikhs who flushed with victories elsewhere, and proud of their overwhelming numbers, plundered it, set fire to it and razed it to the ground. The whole Busty was destroyed, except the mosque which was situated in the midst and now stands alone, far in the west of the Busty.

New houses built on modern style are gradually approaching the precincts of the mosque and their occupants are educated government officials. Khan Farzand Ali B A., E. A. C. and Khan Fazl Ali Tahsildar are both brothers and the third is Major Khan Wajid Ali I. M. S.

Their father by his labour, perseverance and sustained energy regained a part of that wealth and respect which his grandfather possessed, and was lost to him during the Sikh rule. The villages owned by him could have been restored, had he submitted to the arbitration rule of the British, but in spite of his deprivation, he was too haughty to humbly plead his case before the commission whom he did not consider superior to himself. His extreme self-respect, a terrible trait of the Pathans, alienated his lands from him, as it did his uncle who lived in Busty Now, and having fought with some persons, had not sent for his nephew to his succour. The uncle said that he did not need the nephew's aid, while the latter replied that the uncle should have let him precede in the fight. A strange and estranging decorum !

The eastern part of the Busty is a fort in itself, with parapets and towers still extant. A Pathan called "the great" Mustafa Khan was Revenue Collector of Kapurthala, in Dharmkote, two-fifths of which he paid to the government. The British had reached the Sutlej and made overtures of negotiating with him directly, but with stern loyalty to his employers, he declined the offer and referred the matter to them. This tower of health, strength and character lived, as most Pathans by virtue of their chaste habits do, respected and revered to the age of more than ninety years. The Pathans of this Busty have been characterized for their bravery and hospitality, and Ibrahim Khan, son of "the great" man was reputed besides, for his literary attainments in Persian, and he had occasion to show his bravery also.

The course of rain waters collected from distant sources,

ran through certain villages, and destroyed their crops. The villagers gathered together and erected a high dam near Verana, about a mile from Busty Baba Khel where the water was now likely to play havoc. The Pathans, young and old, with clubs and pellet bows, because the Arms Act had been enforced, went to the dam where the villagers, armed with rods, awaited them. A severe fight ensued in which the Pathans, in the face of heavy odds, wavered. Ibrahim Khan alone stood firm and rallied his companions back till reinforcements reached from Busty Dashmanan; Bahadur Khan, an old man and a fresh arrival, fought with dash and daring, till the villagers were defeated and pursued to their very houses. About forty villagers were wounded. Rain washed away foot-marks. Any how, the victors were saved from the clutches of law.

Busty Baba Khel lies on the road to Kapurthala, a mile and a half west of Jullundur. The main part of it is, for revenue purposes, included in Busty Pir Dad, situated half a mile south west of Baba pur. It is also enclosed by high walls and towers which are still intact. It was founded by Pir Dad Khan, Babakhel, whose son Wali Dad Khan settled there, and one fourth of the land adjoining it belonged to his descendants while the proprietors of the three-fourths were the Pathans of Busty Baba Khel, prominent among whom is Khan Bahadur Abdul Majeed Khan, great grandson of the "great" Mustafa Khan and as Deputy Registrar of the Co-operative Societies in the Punjab, and a pioneer of these institutions in India has served in this leading capacity, the Governments of Hyderabad Deccan and Kashmir and Jammu. In the latter state, he was Director General of the Co-operative Societies and Agriculture and Horticulture.

FACTS AND FIBS.

From the highest heavenly bodies to the lowest earthly substances, all things are ruled by a law of cause and effect, the chain of which has not yet shown its links in their detailed entirety to the mind's eye of man. In the battle of existence and dominance, the fittest win and survive, but who and what are these stable victors ? If the theories and beliefs of materialists and spiritualists be multiplied by the premises of the histories of nations and individuals, one may safely conclude from their combined result, that physical and moral fitness has been the cause of honorable survival, as apathy and antipathy to what is good and right, has been the effect of disgraceful ruin.

From Pompeii and Taxilla, too far and wide to be examined thoroughly, turn your eyes to the tiny Busties some of which have been totally ruined, and in others, there are dilapidated houses owned by indigent persons or inherited by some one else, side by side with new mansions built by rising men. These changes are taking place in every generation and in all directions. Let those who have eyes, see and show to others who are blind to latent facts, the consequences of ignorance of what is right, one's own right and others' right. In social and economic spheres, the knowledge and practise of the formula that it is not right to usurp the right of others to add to one's own right, may avoid political upheavals litigious troubles. Avarice and ambition, using the rungs of humility and deceit, climb the ladder of property and dignity. Conceited arrogance is transgression on the right of another man's self-respect, as usurious greed is aggression on his possessions. As pride has a fall, money obtained gratis is

spent gratuitously. There are, besides other reasons, generally the causes of people's downfall.

The Pathans, in the manner of Israelites, founded twelve colonies. Although there exist only nine Busties now, and in one, though the Pathans' property, not a single Pathan lives, yet "twelve Busties and the thirteenth city" is still a common expression. These extinct places were inhabited by the Pathans some of whom perished or in their mercantile journeys or official sojourns, remained abroad, or shifted to the present Busties, and in sundry cases, inherited the lands and houses of their kindred hosts when they died heriless. The guests were on their first approach either spurned or given a reluctant reception. Such iustances are not rare in Busties that men in the height of their power were so intoxicated with their health and wealth, that they paid no heed to the sentiments of others, rather oppressed them, usurped their possessions and never had any apprehension or premonition that their fellowbeings' plight at the hand of their high handedness would not last for ever, and they would at last be paid in their own coin and their subversion witnessed by their weak and meek compatriots for generations to come. This chain of events continues, and the vicissitudes of huge nations as well as petty families are its links.

Like other objects of the world, virtues and vices in their subdivisions also, go in pairs of opposites. Sometimes virtue itself carried to extreme becomes vice. Excessive charitable expenditure turns into profligacy. The extravagance of Timon of Athens, though admired by all in the beginning, except a churlish philosopher, ended in his horrible misery. Too much humility which has been called

"lowliness," becomes a base and ignoble habit, while self-respect, exceeding its modest limits, struts into the province of imprudence. Then mood, in which an act is done, makes the difference, though instruments are the same. Shampooing and throttling require nearly the same movements of hands. Sword wielded most haughtily to kill a murderous tyrant becomes sanctified and renders hauteur a sacred attribute, without which and rage and wrath, otherwise evils, outrage cannot be condignly chastized. Don Quixote with this same anger of chivalry on the keepers of prison, and with pity for poor prisoners let them loose. His indignation and mercy were based on *bonafide* worthy motives, but were misplaced. When the released criminals plundered the city, the knight was their principal abettor.

Certain characteristics are possessed by the Pathans, which some of them have not been able to keep within the bounds of moderation and the whole nation is thereby stigmatized.

چون بکے از قوم پیدانشی کرد- نه که را منزلت ماند نه مه را-

The Afghans were rulers and did what they liked. They could not do everything properly, so they spoiled some articles and behaved in an awkward way. This careless act came to be known as *Afghani* and accepted as a compliment. When Amir Abdur Rahman Khan had an interview with Lord Dufferin at Rawalpindi, Colonel Aslam Khan as a host, made a slip in serving tea, and in a familiar fashion, apologized by describing the mistake as *Afghani*. The king took it as an insult to the propriety of the Afghan nation of which he said, the Colonel was a

runaway renegade and indignantly drove him out of his presence. This word *Afghani* is coined by non-Afghans as they invented the appellation of Afghan.

Pushtoon was the real name whence is derived Pushto with the double meaning of their language and their honour. *په ایمان* (faithless) in India means corrupt, and in Afghanistan coward. By Pushto is meant honorable bravery with which every Afghan is or ought to be endowed. The equivalent of Pushtoon or Pashtan is Pathan in India and the word Pathnaoo owes its derivation to it. This also denotes boldness but with a tinge of pride. The Pathans consider themselves too proud to be coward, base, and dishonest. *Sheikh* used frequently for our old Pathans, originally indicated a chieftain. Hence the word sheikh came to mean boasting in Urdu.

There is a well-known-though absurd story of a Moghal and a Pathan according to which the latter was dangerously duped by the former who twirled up his moustaches before him. When the Pathan taking offence unsheathed his sword, the Moghal suggested that they should first kill their children so that they might not die of starvation after them. The Pathan acted upon his suggestion and returned to fight but the Moghal lowered back his moustaches.

The Kabul Afghans call themselves *ساده پشان* but a Pathan generally is not a simpleton. He is a bluff on occasions and sticks to his word though insistence be harmful to him. When British rule was newly introduced, a Pathan of Busty Ghuzan, repeated for himself the plural of first pronoun, in the court of an English Magistrate who, accustomed to hear that word from royal lips alone, rebuked

him, but he went on saying that the use of "we" would last with his head and suffered for that. A Busty Pathan on being gashed by a barber's razor, uttered a little scream. The latter expressed wonder and doubt about his bearing wounds in battle. The Pathan quietly drew his dagger and piercing his own thigh and that of the barber, pinned them both together and heartily laughed.

The Busty Pathans had a fastidious liking for mangoes which according to their taste must have thin sweet juice with a little acidity, thin stiff husk but not bitter, fibres not sticking to the teeth, stone thin like a shell, and the size of a goat's kidney. They loved the mango trees even like their sons. A dispute arose about a mango tree which was claimed by two Pathans. Perhaps both of them had heard that two women both claiming a baby as their son, were ordered by Solomon to cut the child in two, and each have a half. One of them consented to divide the baby and the other who preferred to give away whole, was of course the mother. But the Pathans had their own notions and actions. One of them planted his foot before the other, and challenged him to suppose it the mango tree and cut it, if it was his. He drew his sword and chopped off the offered leg.

Two pathan partners sat to divide their profit. Rupees, pice and couries were counted and equally divided, and there remained one single indivisible cowrie on which the claim and contention of both became tense. One of them smashed it into pieces, and the other resenting it, took a handful of his partner's cowries and threw them into a well. He followed suit and in a short time, the well was filled not

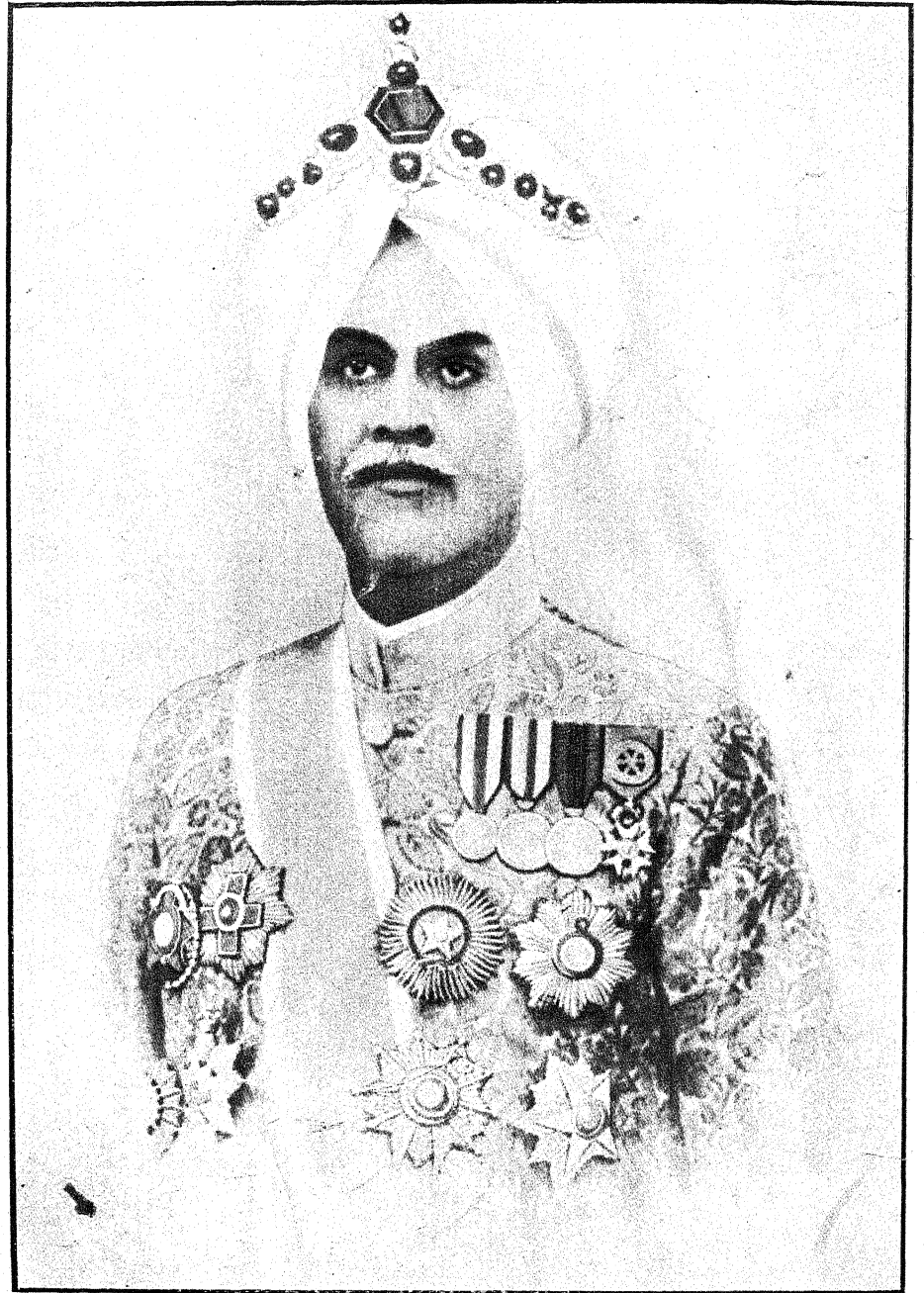
only with money but with all sorts of moveable property belonging to both.

All this may be yarn, woven with the warp and woof of fib and fiction, but the Pathans have a relish for it. Some of them have no doubt angularities, acute or obtuse, which in the words of Lady Hamilton, visualized them as "great little men" These acentricities will appear markedly in the characters of some Pathans whose anecdotes will be related e. g. Haji Shah Quli and Gollay Khan of Busty Now. Neither their stories are authentic, nor their peculiar actions are commendable. The sensational in them will appeal to the reader who should not be led away by it.

42 A Kandahari Afghan passing in a bazar, was called by a shopkeeper. He halted and said, "If you want me, call on me. If I require you, I will send for you". As "they in France of the best rank and station are most select and generous, chief in apparel", the Afghans are very scrupulous and sensitive, in conventional and conversational matters Ayyub Khan, a Kohistani chief had his younger brother, Zaman Khan, in the Court, as a page boy. A courtier inquired from him whether the Khan was his brother. On his affirmation, the Khan thundered, 'Bosh ! Am I your brother' There is a Persian proverb, be a cur rather than a younger brother who submitted, "Pardon my sin, I am your brother".

BUSTY SHAH QULI AND BUSTY NOW.

Busty Shah Quli and Busty Now with about 200 ghumaons of land, are both situated a mile and a quarter due West of Jullundur City, under the jurisdiction of Kapurthala State, and since the advent of the British and even before that, have owed allegiance to the Ahluwalia rulers. In the reign of Maharaja Ranjit Singh, these



H. H. Maharaja Jagatjit Singh, beneficent ruler of Kapurthala and munificent donor of Afghan Club founded after his illustrious world-winning name.

Busties were included in his dominions. As the princes of Kapurthala on their way to Phagwara, had to make a halt here, these were transferred to them. They laid out a large garden adjacent to Busty Now, on a land purchased from the Pathans of Busty Sheikh Derwesh.

In their visits and halts at this place, the old Maharajas on account of the white red complexions and tall statures of the Pathans, distinguished them from other people, and from their noble bearing and hospitable habits, came to have a liking for them. When Maharaja Nihal Singh, attended with his escort was approaching the Busty, the Pathans as usual went to receive him. By way of testing their temper, he showered gold coins on their heads. Several pieces fell on their turbans and kerchiefs, which they indifferently shook down on the ground. The Pathan children made amends for it. When the Maharaja's elephants were fastened to graze sugarcane, they threw pebbles at them and the offended animals, in retaliation, encircling their trunks round the bundles of sugarcane, flung them at the ingeniously naughty boys.

The owner of the land where Jagatjit Afghan Club stands now, extemporized a second storeyed building for the Maharaja who had expressed a desire to view the festival of firework on Shab Barat, but the dangerous game was not approved of by him. The Pathans accustomed to face risks and odds, served their rulers in matters shunned by others. When Kapurthala claimed to have the Holy Garanth from the custody of Kartarpur, and the Guru of that place sternly resisted their demand, the Maharaja resolved to employ force. When the Sikh army wavered in taking up arms against their

religious chief, the Pathans of these Busties volunteered themselves and in their march on Kartarpur acquitted themselves with honour and displayed great bravery.

BUSTY SHAH QULI.

Busty Shah Quli was founded by Haji Shah Quli whose descendants, the present proprietors claim to be, and their geneology fortifies this claim, but according to a tradition, they were his collaterals and like the Pathans of Busty Now had come to settle here from elsewhere. When Busty Kharkanna was completely destroyed by the Sikhs of Kartarpur, the Pathans of that Busty, who were Baraki Sayyids as their geneology attests, and still own the lands of that place part of which was acquired from them by the Jullundur Municipality for public park, apprehending further depra-dations of the enemy, left for Busty Shah Quli and dwelt here with their relations. The ancestors of another family lived previously in tents pitched near the city and were known and revered as pious people. They petitioned Haji Shah Quli to grant them land to live in the Busty, but he was hesitant. On the recommendation of Mian Sheikh Derwesh, however, he received them though reluctantly.

Haji Shah Quli had one son and one daughter. The latter was married in Busty Mithu Sahib. In her husband's absence, she went to the house of a Pathan neighbour. When he returned and did not find her home, he was enraged. He went away and came back to call her aloud, but she did not hear. Third time, she presented herself with excuses which were not accepted by the husband whose anger had reached the climax where no reason could

approach to appease him, short of the wife's murder, Imagined disobedience and breach of purdab required a proof, but the Pathan's habits of headstrong stubbornness and unbridled dealings were developed by society, if he had not already had them in their full swing through heredity.

It might have been the effect of this incident; or the other Pathans considered their brethren of Busty Mithu Sahib as different people who had immigrated here afterwards, that until recently there were no intermarriages between them. Being religious chiefs, the Pathans of Mithu Sahib, did not condescend to send their ladies to other Busties to attend ceremonial functions. Daughters from other Busties on becoming their wives, still experience this hardship of confinement, though to a less confined extent.

Having lost his daughter, Haji Shah Quli ought to have been prudently regardful of his son. They were leaving the mosque together after prayers, when the son's step happened to fall in advance of his father's. On being reprimanded, he apologized in a manner that appeared to the distempered father, still more impertinent. In a fit of unspeakable exasperation, he cut off the head of his son.

Seneca is held responsible for the loose tyrannies of Nero whom under his tutorship as a prince, he gave license to indulge in fineries and flippancies though in a very limited measure. The Pathans were very strict in decorum. They never tolerated frivolity. Clapping of hands or tapping them on the other's body, and ringing the thumb and finger to produce a sound as vulgarly done, was never permitted

and was visited with severe punishment. Laughing and loud speaking was prohibited in the presence of elders. Singing and whistling was banned absolutely. The praising of food, clothes and houses, was against piety, as it is contrary to established refinement. One could not handle the edge of the other's garment to appreciate its quality and inquire the price. Walking behind the elders, was an essential rule of discipline practised to a length that in a marriage procession, hundreds of Pathans treaded slowly and calmly from the city to the Busty, in a hail-storm, because the successor of Mian Sheikh Derwesh, lead them, and pacing swiftly, not to speak of running, was inconsistent with his sedate serenity.

Deviation from these regulations brought condemnation and chastizement, but there ought to have been a code of graded punishments also to be followed by the superiors. Khalid, the great Muslim Commander-in-chief, was degraded from his high command, by the greater Commander of the Faithful, Umar, on certain grounds, one of which was that though *bonafide*, he meted out heavier punishments to small crimes. On the eve of Mecca's conquest, the Prophet had ordered to give quarter to the enemies and not kill them. When Khalid was compelled to put some of them to sword, he was pardoned.

Haji Shah Quli's only son deserved verbal scolding, if not forgiveness. The woeful end of his only son sealed the fate of his line and doomed the remaining years of his life to tragic madness, in which he was seen gadding about the streets picking up straw. "The vow that binds too strictly snaps itself." The stringent father and husband

demanding implicit obedience which was incumbent on the son and the daughter of Haji Shah Quli, but the too severe punishment left him without issue. Those whom he hesitated to give room in his Busty, became his heirs

Shah Quli is a Turkish word and name. There is a proverb, the Shah gives and Shah Quli denies, meaning the king bestows and his servant or minister does not pay from the treasury. In this name Shah means God or Ali. The complexions and features of the Pathans of this Busty were red and white and resembled those of the Dashmans. Ego in man induces him to arrogate superiority to himself which implies inferiority of others. The Pathans of other Busties did not consider their fellow countrymen of Busty Shah Quli very plucky, while they claim to have defeated their friends of Busty Dashmanan in a manner that bespeaks their valour. The Pathans of Busty Dashmanan, in large numbers approached the walls of Busty Shah Quli whence a single man, sword in hand, jumped into their lines, drove them back and did not let them fly till he captured their old man who had instigated this attack. On his denial, he was also large-heartedly permitted to join his vanquished companions.

In the Sikh's period, a gang of them entered the Busty and threatened the Pathans with death if they did not present them with a fine sight of money. They cajoled them into a house where they entertained them with a sound thrashing, but afterwards prudently or generously, sent them away with some money.

Shahbaz Khan and Hafiz Gholam Rasul Khan of Busty Now had exchanged their turbans which was a token of

friendship. Both of them had four sons each, who sometimes quarrelled with one another. After the death of Shahbaz Khan, they used to appeal to his friend, and in the midst of laying their case before him, rose to grapple with one another. Somebody tried to disentangle them, but the sagacious Hafiz told him to let them fight and be fatigued when they would be in a better mood to be reconciled.

After defeating the Young Turks, when the Balkan Powers began to quarrel with one another, Asquith the English Premier was moved to bring about their reconciliation. But in his opinion, their exhaustion with fighting was necessary to prepare them for peace.

Civil wars and internecine dissensions of families, are evidently most palpable evils, but they have also such a necessary existence and useful effect, that without them great nations and important tribes could not have gained world wide victories or at least maintained their independence. Had not the pairs of tribes Bakr and Taghlib and Aus and Khazraj, obtained warlike habits and experience by perpetual battles for a generation, they could not have been enabled to form themselves into Arab armies which entered into Europe, and from the Pyrennies looked down upon the Continent to be conquered the next day. In the words of Gibbon, instead of church bells, the call to prayers in the mosques would have been heard to-day, had that to-morrow been destined for the Arab's wars in Europe. But they were called back to fight with their own revolting countrymen.

Evil turning into good, reverted to its origin. Mutually contending elements were united by Islam to a

contest with others. Analyzed, they began a civil strife again. A nation of shopkeepers and peaceful peasants could not have been effective weapons to spread the supremacy of Islam. A collection of ascetics and hermits, rolling the balls of rosaries, could not have proved a heap of "explosive powder" which with the spark of Islam "blazed heaven high from Delhi to Granada".

The hills of Simla, Mussorie and Dalhousie, are the summer resorts of the English rulers, because the hilly people of these places are law abiding, peace loving creatures who dare not even commit theft. Robbery, a glaring crime, creates the spirit of daring. Equipped with this criminal habit and armed with the abundant experience of warfare in their ceaseless private duels, feuds and bloody skirmishes, the Frontier tribes have been able to hold their own, and successfully cling to what is left of their dear independence. They have intuitively adopted the system or custom of this necessary evil of mortal manoeuvres among themselves, in order that they may, in their own humble, wild and wanton way, be able to oppose the skillful armies of the British Empire.

The same argument may be applied to the communal quarrels of Hindus, Muslims and Sikhs in India. This preposterous evil has also the atoning feature of trimming them up for a possible war to defend their country against a common enemy. Without opposition, as the party system of politics fails, vitality in clans, classes, families and individuals, also becomes dormant. Life is kept alive by struggle, and without its occasional occurrence, preparedness for defence is forgotten. But let this readiness be with the intention of "hitting a traitor on the hip, dashing a cup

from perjured lip, and turning wrong to right or you will be coward in the fight".

Busty Shah Quli had a tower in the midst of the houses, with underground labyrinths used in summer, and intended essentially for the concealment of women during some emergency. As usual, there were high walls and fortifications round the Busty, and now only a part of the rampart and the main gate remain. There was a big walled garden which has given place to bigger orchards, but without walls.

It is a curious phase of this Busty that it has no mosque, and that of Busty Now has been of old used by its Pathans. In the Sikh period, it is said, they laid a claim on its ownership, and Mohammad Yar Khan, a righteous person from Dashmanan was appointed arbitrator who was asked to deliver his judgment after the Friday prayers. The night before, he could not sleep and his mother seeing him restive consoled him and told him to rest assured of God's direction in the matter. In the morning, the Pathans of Busty Shah Quli brought him some gold coins and ornaments fastened in a handkerchief, and requested him to favour them. After prayers, he ascended the pulpit and asked the congregation to elect some more honorable and just man in his stead. They said in one voice that they relied on him and none but him. Then placing the handkerchief with its contents on the ground, announced that this belonged to Busty Shah Quli and the Mosque to Busty Now.

If three parallel lines be drawn from the city to the west of it, the one towards the south passing through Busty Sheikh is surrounded by saltish lands, the other inclining

to the north running near Baba Khel by sandy tracts, and the middle one interspersing Busty Now and Busty Shah Quli contains most fertile fields, of which those pieces lying along the road to Busty Ghuzan, are rendered ten times richer by the flourishing trade of leather. No pain no gain, but here the gain of some, is the pain of others. No rose is without a thorn, but here the fragrance to some is bad smell to others, and the thorn of contention is pricking both sides to the quick.

Shahbaz Khan's great grandsons are, besides others, the present proprietors of the Busty. One of them was adopted by Sher Khan, the sole proprietor of the Urmuran village in Hoshiarpur. His sons are now the heirs and the eldest, again Shabbaz Khan an educated young man of European qualifications, is Zaildar and elected member of the local selfgoverning bodies. Baqa Jilani Khan B. A, LL. B. the All India Cricketer in England and captain of the Northern India cricket club, has been appointed Extra Assistant Commtssioner.

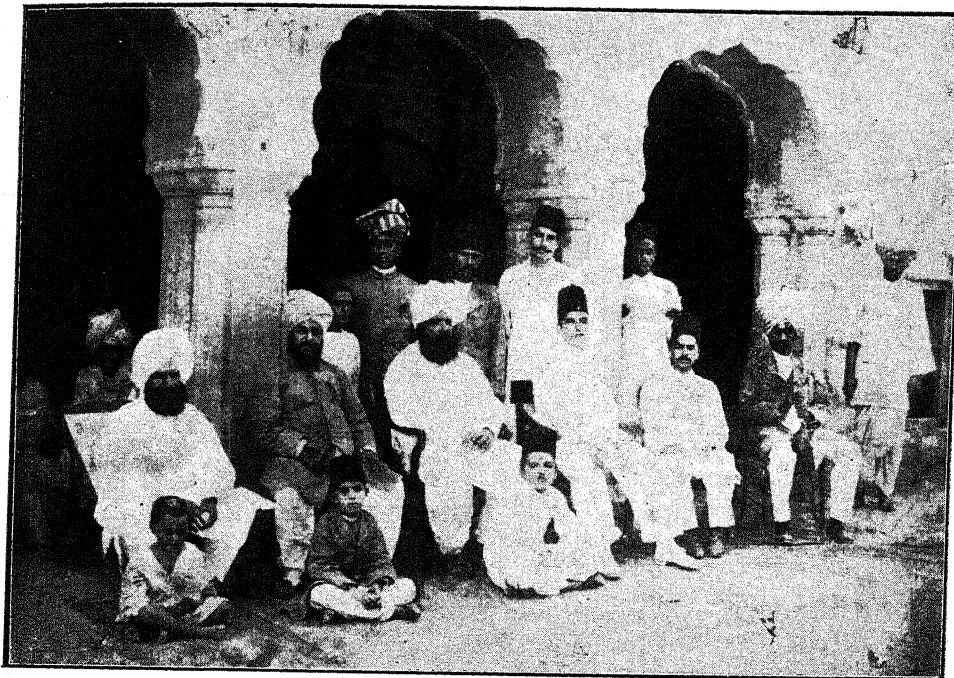
A family of Rajputs settled in this Busty produced three brothers who distinguished themselves in government service Major Khan Sahib, Shajauddin M. A. Deputy Director General, Khan Sahib Zakauddin. District and Session Judge, and Alauddin Khan Tahsildar.

BUSTY NOW.

Names like persons, places and things, of which they are symbols, also undergo changes which puzzle and perplex the chroniclers. The chief residents and proprietors of this Busty have come and settled here from Busty

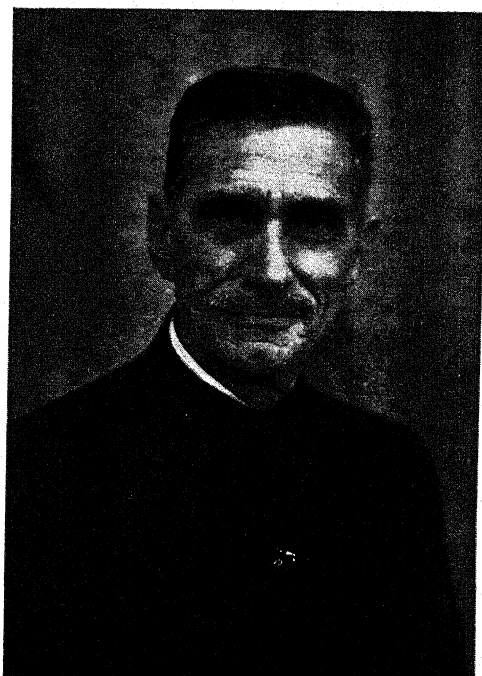
Brahm Khan which may be confounded with Bairam or Bahram, but its written form Ibrahim solves the question. Some families from Busty Kharkannian, when it was destroyed, also moved to this place. They were called Baru, a tribe still living in the Baraki Barak of Afghanistan, but they trace their connection with Khakwanis, a class of Pathans found in Multan. They are named Khugianis in Jalalabad where they occupy a territory of their own and are included in the Durrani tribe. The former appellation indicates their alliance with kings, and the latter linked with a story according to which they are said to have defended a pig which had taken shelter in one of their houses. From these words to Kharkannian, men with standing ears, is diabolically dubious change.

Busty Now, written in a form meaning new in Persian, and pronounced in Panjabi with the same meanings, is as old as other Busties, if not older. There is a worn-out well in this Busty, more anti-diluvian than any out of the hundreds of wells in all the Busties, which supplied water to Mian Sheikh Derwesh and his tribe when they first landed and encamped here before founding the Busties. Mian Nur Mohammad accompanied Mian Sheikh Derwesh who drank a cup of divine nectar and gave the remaining draught to Nur Mohammad, with which he was spiritually intoxicated. Sheikh Derwesh gave his daughter to him in marriage, and here was founded Busty Nur Mohammad, which from Nur was abbreviated into the present name. On the well was erected a water wheel which for a couple of centuries irrigated a walled ladies' garden where the writer's aunts span in shade under the falling mangoes. Their father, Hafiz Gholam Rasul Khan who belonged to Busty Ibrahim Khan, had inherited this property.



Kh. Mian Akbar Ali Khan Nambardar Busty Babakhel in his Diwan Khana.
 K. B Khan Ahmad Shah C. I. E. District Judge, K. B. Khan Ahmad Hasan Khan M. A.
 Deputy Commissioner, K S Khan Mohd Zaman Khan B. A. Asst Post Master General,
 K B Khan Mir Mohd Khan B A LL. B Khan, Pir Khadim Husain Khan
 and other guests. (1900 A. D)

K. B. Ahmad
 as census
 kindly supplied
 of the
 Busties and
 of the



Hasan Khan,
 Superintendent
 the statements
 population of
 the Pathans
 Districts.

Kh. Amiruddin Khan B. A. LL B. Advocate



Nawab Mohd Ibrahim Ali Khan of Kunjpura & his Secretary
Kh. Mohd Ismail Khan B. A. of Busty Sheikh

THE STORY OF HORSES.

There was a broad straight road from one end of the Busty to the other, which was called bazar, not with shops but with stalls of horses which were brought here in the evenings to display leaping and dancing feats. The water of this Busty was considered to have the property of gram for horses. On this account and on the ground of stables largely, which were built in this Busty, horse dealers from Afghanistan came and dwelt here during their journeys. The Pathans of all the Busties, including scholars and savants, were generally horse dealers, and it was due to their learning, and travelling with observant eyes, that they raised the art of horses' trade to a science, and with minute study, discovered a parallel of their breed in pigeons. Shakespeare, a contemporary of these Pathans, should have adorned with wings, the courser of Adonis which excelled all horses,

In shape, in courage, colour, pace and bone—
Round-hoofed, short jointed, fetlocks shag and long,
Broad breast, full eye, small head, and nostril wide,
High crest, short ears, straight legs and passing strong,
Thin mane, thick tail, broad buttock, tender hide.

Besides the composite demand of horses for riding, travelling, loading, cavalry, show and pomp, the Pathans themselves had a fancy for them, as it is related in the Quran, "In them, there is beauty and grandeur for you, when you ride and drive them in the mornings and evenings." In the present days of motor cars and aeroplanes, it should not seem to be a fiction that the Pathans had as swift and flying horses as these machines.

The finest kind of horse was called Marsh steed which could run on mud so thin that an ant sank into it. Its price was fixed at one lac of rupees. Next to it was that which could overtake a deer and its price was half a lac. One of the Pathans of Busty Now, had got a horse of the former type which was considered spotless and it was a common saying that a faultless king and a flawless horse were rare in rarities. The Pathan took the horse to the king at Delhi, who tried its race on a marshy land and offered him the usual one lac. It was Sunday and horse dealers believed the Christian Sabath ominous for sale. The horse, in the night following, felt shy, with a violent jerk uprooted the nail it was tethered with, and when lying pierced its heart. The king was benignly ready to pay him fifty thousand for the dead horse, but the Pathan in his hauteur, not minding that something was better than nothing, declined to receive anything.

The Sikh governor of Jullundur, not so long after as to change the economic rate of exchange, used to sigh that he had often seen gum lac but never a lac of rupees. On his return to Busty, the Pathan could not, with the reaction of grief and remorse, sustain the loss. He was witnessed collecting small pieces of wood in the streets, a sequel of a certain kind of insanity, not uncommon among the Pathans. Four generations of insane persons have been observed in this Busty in a family the living members of which, inspite of the Nazi rule of sterilization, are sane, have sound children and may they so continue !

Even in the Busties of Jullundur, the career of a Pathan was eventful and chequered. Sometimes the old

rancour with the Moghals kindled into open rupture with the Crown. Troops marching along the grand Sher Shahi Trunk Road with treasure tempted the Pathans who, as a Londoner the other day called them pythons, relieved the soldiers of their burden and squeezing them out of that which carried their own load, took away their horses. Faqirulla Khan, the head of these insurgents, was a notorious horsedealer or lifter. A prize was set on his head by the king, on which he fled in disguise, strangely, to the capital.

He had got an exceeding wonderful horse, the back of which was so flat that instead of a saddle, a small elephant howda could be placed on it. Sitting in this, he and the master of his horse drove in the metropolis. By and by, the news reached the king who sent for Faqirullah Khan, and examining the horse, said that it was not worth his purchase. The owner's surprise was removed by his further admission that the price of the horse exceeded that of his throne. But Faqirullah Khan, in the fashion of true Afghans, prepared to give it as a present, which the king after the usual ceremony of *nolo episcopari*, accepted the offer and told him to choose any horse out of the royal stable as a small compensation.

Faqirullah Khan, accordingly went to the stable master who was a blind old man, and offered him forty rupees for the trouble which he had to take in selecting him the best flesh. The blind expert rubbed his hand on the back of all the horses and picked out one with skin soft as velvet. But the king had fanciful liking for this animal, so he devised the means of making it rascally lean, by decreasing the quantity and quality of its fodder. When the king saw the skeleton of the horse, he could not help

laughing at the Pathan's choice, who said, the horse had caught his whim.

In these interviews, Faqirullah Khan could have with immunity disclosed his identity, but that did not suit a Pathan's whim. When the royal present recovered some of its strength, the Pathan took leave of the king and prepared for journey. When he with the master of his horse, came out of the city, he thought of feeding the steed and went back to buy sweetmeats of a confectioner, which he placed before it. The shopkeeper, impressed by this generous attitude, presumed to identify him and give him the tip without an eye on his tip, that the city gates were closed, he was detected, and the police dogs were after him. Heartily thanking the kind confectioner, he gave a whip to his horse, which with instantaneous fury jumped over it and stood by the side of the master. He told him to dismount because the courser was no more. What was the need of whipping when slight spurring was enough? The horse died of shame and disgrace. They rode one horse and hid themselves in a village till they learnt that the king had proclaimed the pardon of Faqirullah Khan.

In the declining days of the Moghals when kings ruled ephemerally, the Pathans managed to hold their influence at the court, which was exercised indirectly by their kinsmen in the Busties in various forms. Lord Robert Montagu held that if infidelity was doomed to eternal perdition, salvation from it even with compulsion, was for the good of the unbelievers who could therefore be virtuously compelled to turn faithful. That was, however, the medieval practice of the Holy Inquisition, but Islam with

its positive principle, "There is no forcing in religion" allowed greatest latitude to atheists and followers of other creeds. Still young men from Busty Now, accompanied by hot bloods from other Busties, played the irreligious game of coercing other people into their religion. Their gang entered neighbouring villages and peremptorily ordered Hindu and Sikhs to read the Kalimah, "there is but one God and Mohammad is His apostle." It was read perforce, but if some one demurred, he was killed. the villagers tired of this periodical decimation coalesced, and lying in ambush extirpated the whole lot. Several women were widowed.

There was a palatial building near the mosque of Busty Now, on the roofed gate of which tambours and flutes were in full swing all day long, and did not cease even in the afternoon when calls to prayer were raised to be drowned in the music. The request of devout men was insolently heard and never accepted. Not long after this, wails of widows were heard from this house in the evenings. Wretched women became so forlorn that if a boy entered their house they welcomed him eagerly. They had lost all their men and children. One of them was a minister in Lucknow who was killed in a plot together with all his relatives. It was said at that time *ایک ایک حویلی ایک ایک دھیلی*. Still there are many old houses, each called by the name of a woman, and common people dwell there now.

About three hundred Busty Pathans were in the pay of Abdulla Khan. ruler of Kashmere, who set at naught the suzerainty of the Moghal King. The Frontier Afghans were won over and with their help, the Moghal's battle in

Kashmere ended in victory. The victorious general sent round a proclamation inquiring after the descendants of Sheikh Derwesh. Two brothers Habib Khan and Qasim Khan A.D.C's to the late governor, who were entrusted with the money of their fellow Pathans, all killed in the battle, presented themselves. They were offered high posts which they refused, and were then sent with a guard to their homes to inform more women of their widowhood.

These two brothers from Busty Now were bosom friends like David and Jonathon, and it is a rare blessing among the Pathans, because like many other evils which have brought about their ruin, not the least is discord among brothers and cousins—an unnatural phenomena, not uncommon in Afghanistan also where the poet has moaned:—

نبود پسر عم چرخ بفر آخر - که در پی آزار من همگیر داد-

Instead of sky, the Pushto poet has borrowed a metaphor from ocean :—

د دریاب له سرد چوشی د جباب رزه چوی - شیدا قطع د امید بویه له خپلو-

From the coldness of ocean, the heart of bubble bursts.
O Shaida, hope should be cut off from kinsmen.

Muslim historians used their commonsense in narrating events which were subjected to a strict criterion of the narrators' trustworthiness. The last one must say that he related in exactly the same words and accents, what he heard from the other, and so on to the first who had witnessed the event with his own eyes. There were also necessary two witnesses for each narrator's truthfulness and tenacious memory. Despite this caution, there was still a margin of doubt in authenticity. Evidence was needed for the witnesses' reliability *ad finitum*.

In relating the story of Gholam Mohammad *alias* Gollay Khan, a Pathan of this Busty, I am prepared to be accused of plagurism from Arabian Nights. Such prodigies of strength have been mentioned already with apologetic arguments. To begin with, his finger and thumb could rub the letters clean off a coin. When he was a small officer in the Afghan army of Kashmere, went with his Pathan privates of Jullundur to get their wages which were subject to "law's delay and insolence of office" in those days. The Paymaster sternly rebuked him to hold back and wait because he had no special distinction entitling him to be paid earlier than others. Gollay Khan raised a finger of his left hand aloft and cried, "Have I no distinction?" Hearing the negative answer, he chopped his own finger with his sword. The Paymaster fearing a worst fate for himself instantly paid their salaries and was of course submissive ever after.

Gollay Khan with about three hundred Busty Pathans was sent to quell a Sikh rebellion. When they approached the enemy who were yet out of sight, Gollay Khan alone spurred his steed and disappeared. Not long after, dust was seen rising afar. Instead of the Sikhs, to meet whom the Pathans were prepared because they believed that their leader had made suicidal attack, even he himself became visible, with cocoanuts dangling from his side. As Drake by running headlong into the Spanish Armada had "singd their king's beard," Gollay Khan by his sudden and bold inroad, not only succeeded in cutting off some heads of the rebels but also scared them panic-stricken away to spread the dread of his name in all countryside.

Ata Mohammad Khan and Mohammad Azim Khan

were successive governors of Kashmere appointed from Kabul :—

عطاء محمد ز ما بردہ - بلای عظیم فرستادہ -

It was in this period that a mosque was built, and when its foundation stone was to be laid, the first governor stepped forward and invited those to perform the ceremony out of the assembled people, who were chaste. None but Gollay Khan ventured.

The second governor was inspecting the army. A thundering command of salute was heard from the rear, with which he was appreciatively impressed and called the bold loud speaker in his presence. The Commander-in-chief anticipating his promotion, produced a tall officer, a favourite of his own. The governor not contented with only a roaring voice, required his shooting examination. He waited in vain to see the target hit. Even he did not hear the gun's report. The giant without a heart had spat in the nipple. It was Gollay Khan who had the voice, courage and strength of a lion. In stature also, he was like it low and not a camel or an elephant which tremble at its roar.

A great grandson of Gollay Khan, a cousin of mine, who among others, was the narrator of these anecdotes, had inherited the same sound and size, but he was fallen on bad times and passed without occasion of proving his other qualities. Had he been "a gem of purest ray serene or a flower with fragrance," he could have been excused on his having no life and no initiative and authority to make his own destiny. A great man does not move with the times which are often bad. Precious stones lie hidden then and plants grow stunted. A great man moves the times and by his dynamic

energy and force brings to light and life not only the gems and flowers of his own virtue, but also enables the ability and labour of others to bear fruit.

Gollay Khan's name was a terror to his enemies. When he retired, they rose again and defied the authority of the Kashmere government. He was sent for, and in a palanquin started with his comrades. In the way, he heard a drum beating on a wrestling arena. The palanquin was directed thither and he sat watching the contest. In that slippery game, the stronger man was at that time beneath the weaker, therefore the match lingered on. Gollay Khan waxed impatient, and told the upper man to lay the lower one flat on his back. This infuriated the stronger man who struggling hard, released himself from his opponent and with challenging eyes, stood by the palanquin, clapping his right hand on his left arm and the left on the right. When Gollay Khan came out, he was told to put off his clothes. "Come on wretch! shall I let you touch my dress?" On hearing this, the wrestler stretched his hand for shaking, which Gollay Khan took in his and crushed its bones and muscles. Then in the fashion of wrestlers, he clasped his head in his palms, and with a little pressure, it was split like a melon on the pate. Leaving the corpse behind, he proceeded to his destination.

The rebels were terrified at the news of the old Pathan's arrival. They sent messengers beseeching him to arrange the terms of peace. He would not listen to any entreaties, not to speak of treaties. He was bored to leave his family in old age. He must board them and take their

fort by force. Sheltering his palanquin under their shields, the Pathans accompanied him to the gate. The garrison threw the keys down but Gollay Khan would not deign to eye them. He put his hands under the door and lifted it up with all his might. A crack was made in the wall through which the Pathans entered the fort triumphantly.

Gollay Khan returned home crowned with laurels, but to find that his daughter had eloped. That was the most disgraceful and abominable calamity which could befall an honorable Pathan. The strong, proud and dauntless old man wept and sobbed, and threatened to kill anybody who was involved in this shame. He suspected the Sikh governors and wrote to them furious letters. During this period of suspense, he shut himself up in his house and did not show his face to any one. It was too despicable for all eyes. His daughter had fled to Lahore but he did never come to know anything about her. He licked the pounded diamond of his ring and bade farewell to his shame. Like Virginius or Andronicus, he could not lay hands on his daughter and her cowardly companion, and ended instead his own life.

Such was the custom of chastity rigid among the Pathans that until the criminal couple was killed, the father did never come out of his house, and if he had to go on business indispensably, he did never put on his turban, except a thin white inner cap.

There was another Pathan in this Busty, known as "the Great Aziz Khan. He was not only a minister in the government of Oudh, but also a strong and handsome person. Like Eyya of Busty Sheikh, there are related tales of

fairies who had fallen in love with him. Strongest men from Afghanistan came to try their strength with him and he knocked them down all. The splendid house of Shah Nawaz Khan was being built, when a heavy sleeper, lifted by about thirty men, slipped. Aziz Khan supported it on his shoulder and it was on account of this strain that his red face remained pale till death.

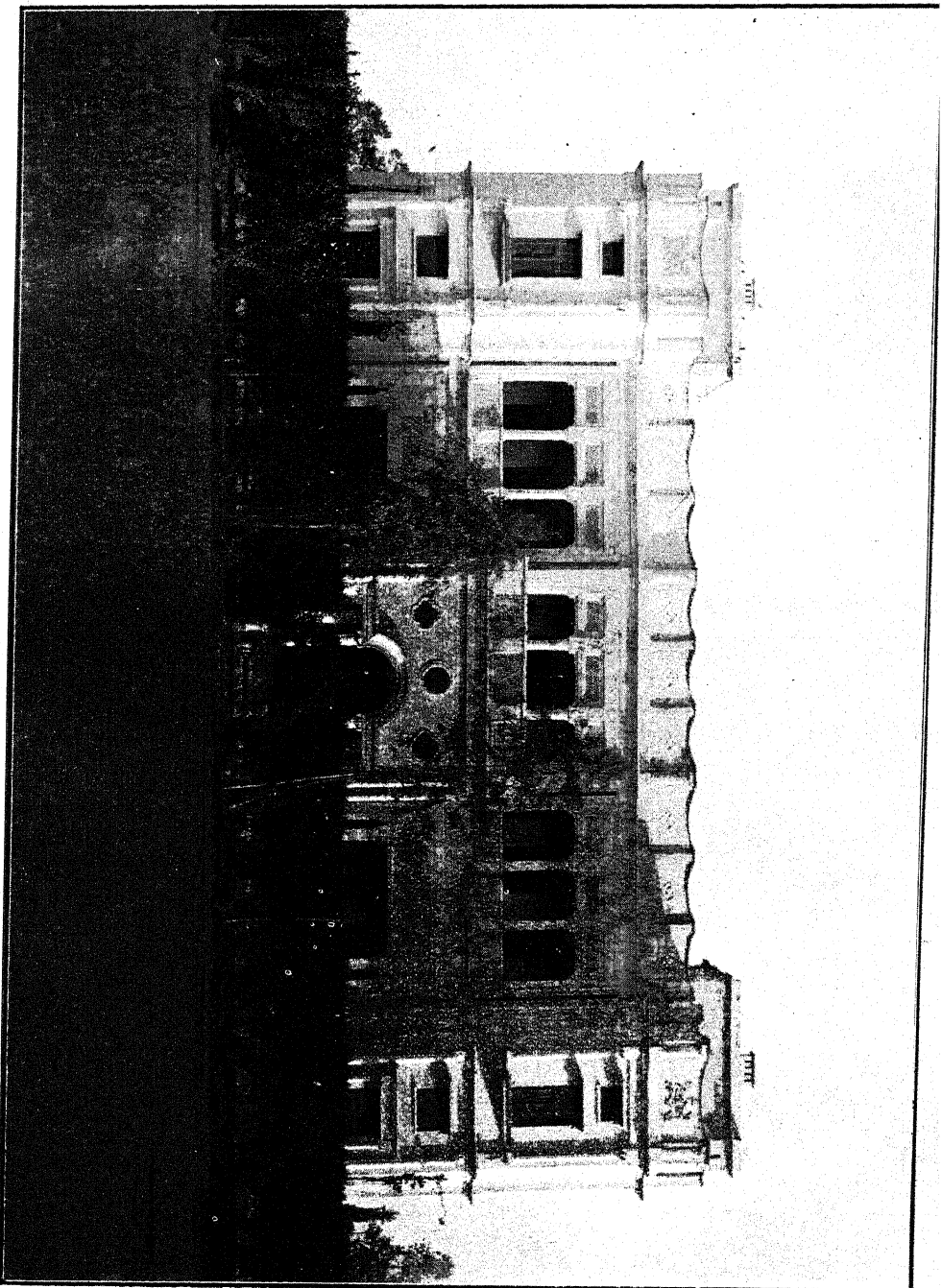
King Arthur's Round Table endowed the maimed and mauled, with the right of laughing at the sound bodied persons. Their deformity was bought with a transcendental fancy. Akbar's Council of Nine conferred on the blind the reverse epithet of ~~seer~~ seer, to compensate their eyesight mentally. Besides Quixotic movements, human sympathy itself atones for fellow-creatures' misery by substituting good names as ~~blind~~ and Surdas for blindness. That is the price of a natural defect paid humanely by the public— "an outward honour for an inward toil."

The value of name also depends on the price one has to pay for buying it. A martyr is honoured with this sacred title at the cost of his life. A Ghazi had offered it, and a Haji, not in the present days of travelling facilities, had also put it in hardships and spent money in journey on foot or on the back of a quadruped for thousands of miles, to purchase this appellation. The graveyard in Busty Now is called the Haji's cemetery. One of them was killed in a battle and brought as a martyr. He had fought with the Sikhs, and in hand to hand grapple, plucked hairs from their unshorn heads, which remained tucked in his stark fingers. Many attempts were made to pull out the hairs but in vain. At last another Haji said peevishly, "Brother, is it

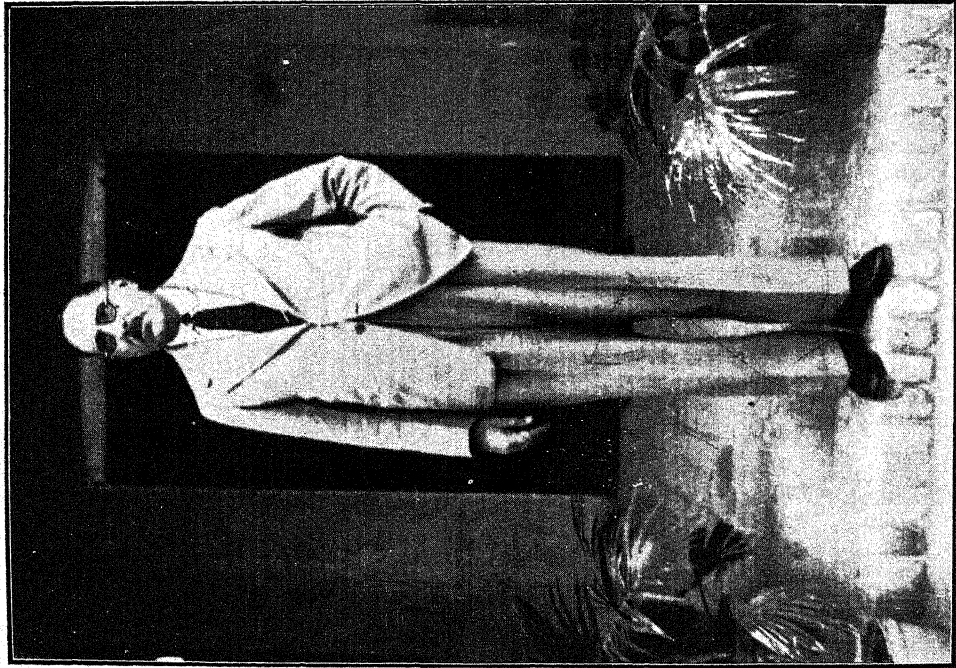
decorous to go in the presence of your Creator with an infidel's hairs" ? After this, the hairs were extracted as from butter.

As every thing has at least two aspects, the ultimate success of the hair's extraction might be the spiritual reply of one Haji to the other's question, or in the last but one attempt they might have been loosened to a degree that another pull sufficed to get them out. *Post hoc ergo propter hoc*. Later on when all the Hajis rested in the cemetery and the people went on Thursday nights to light lamps there, one Gholam Qadir Khan, a pious Pathan saluted them every morning and returned after addressing them that their daughters and daughters-in-law were likely to be exposed to strangers' view. His forty days rehearsal terminated with a sign from the tombs that removed his anxiety. Was this the cause of the result that followed or the event happened independently of it ?

Just close to Gholam Qadir Khan's house, the foundation of a large building was laid by Gholam Mohammad Khan, an Urukzai Afghan whose family had gone from the Frontier to Kunjpura and thence come to settle in Busty Now, because he was the Wazir of Kpurthala. Though an Afghan, he was a stranger and his house likely to be many storied was deprecated by the poor Pathans who could not have taken advantage of the law of pre-emption. It was in 1850 A. D; that the English had reached the Sutlej and opened negotiations with Kapurthala. The Wazir convinced Maharaja Nihal Singh of the futility of checking the English advance. He predicted that in case of war, a part of the army would perish in the



Mansion of K. B. Khan Ahmad Hasan Khan M. A. Deputy Commissioner, at Busty Now.



Kh. Fazl Mohd Khan B. A., I. F. S.
Deputy Conservator Forests



Kh. Major Wajid Ali Khan M. D. I. M. S.

battlefield, some drowned in the Sutlej and the remainder pursued and rendered homeless. The Maharaja thereupon openly declared that there would be no war and no preparation for it.

The Sikhs of Jullundur and Kapurthala, who in the reign of Maharaja Ranjit Singh were his allies, did not relish the supremacy of a foreign ruler. They assembled in large numbers and were determined to fight. The army of Kapurthala joined with them, but they required their ruler's permission which was withheld by the Wazir. They besieged the fort in which lay the palace, and wanted the Wazir to be delivered into their hands, or they would open fire. The Maharaja could not give up his loyal Wazir. When a cannon ball fell into the palace, the Maharaja's mother sent for him in her room which after his entry was locked, according to her directions, from outside, and intimation made to the army to capture the Wazir. Gholam Mohammad Khan knowing this, drew his sword, left the palace and after killing some of the soldiers was killed by them. He was a poet with the *nom de plume* of Gholami. A couplet of his depicts persons like his ruler, and a quatrain may prophetically refer to his fiery enemies :—

{ اے غلامی آسمان سے کیوں نہ ہو بہتر زمین -
 { آسمان سیارے پھرے ہیں آسمان سے پارے پھرے -
 { مت شمع دیکھوں سے مل غلامی - عیش ان کے میں دنج مشتمل ہے -
 { پروالے کو کس طرح جلایا - بار صغیر شمع موم دل ہے -

His unroofed house was purchased by Khan Ahmad Shah, Khan Bahadur, C I. E., District Judge, who completed the building on a grand style. Having lead an honorably long life, he left three worthy sons, Khan

Bahadur, Khan Shah Zaman, Honorary Magistrate, Khan Bahadur, Khan Ahmad Hasan M. A. Deputy Commissioner, and Khan Sahib, Khan Mohammad Zaman, Assistant Post Master General. Khan Ahmad Raza B. A. Extra Assistant Commissioner, is the son of Khan Ahmad Hasan who has built a new house the grandeur of which is visible from all directions even from distant places

The author's father, Hakeem Ahad Dad Khan was educated by Khalifa Ibrahim Khan of Dashmanan, Khalifa Hasan Khan of Busty Sheikh and Ustad Shah Ji Pathan of Jullundur, all three well-known scholars of the time. Contemporary physicians said of my father that, had he been a professional practitioner, he would have made a house with bricks of gold. His treatment hours were only two in the morning, and if the patient did not act up to his prescribed diet, he was severely reprimanded and discarded, therefore, only hopeless cases were brought to him. He had wonderful power of diagnosis and in several cases predicted the end of the patient, which often averted serious sequences. Curious stories of such predictions, his curing by tamarind the patients of cold, cholera, rheumatism etc. and of fever, by rebuke, are still household words in the Busties.

He had the traditional fondness for horses and travelling, and on a spotless steed he made a journey to Central India. In Gawaliar, he met the Raja who impressed by his medical knowledge, asked him to be in his service at least half the year. My father told him that he had not interviewed him to be insulted. Both were equal and service would degrade him. Similar was his reply to the Jullundur Raja when he required his services.

His relatives, friends and poor people, he served willingly, but he never cared for the rich and high whom in their face, he called big dogs of the world, who wanted their own way and were not contented except with morsels of gold and pearls, while efficacy lay in cheap medicines, as in water and air.

BUSTY IBRAHIM KHAN.

Hakeem Ahad Dad Khan's father, Hafiz Ghulam Rasul Khan who was the grandfather of Khan Ahmad Shah, was born at Busty Ibrahim Khan, five miles west of Jullundur. It was founded by Ibrahim Khan, the grand ancestor of this family. He had accompanied Mian Sheikh Derwesh, with forty of his relatives, from Kaniguram. The great Ansari leader would not accept them as his disciples, excusing that they were "the hairs of the Prophet's bosom" and his heirs, as their geneology with the seals of all contemporary kings attested.

The Pathans of this Busty, situated at a distance from other Busties which are all grouped together and better able to help one another in disturbed times, had to face alone the Sikhs of the villages scattered near Jullundur, Kartarpur and Kapurthala. In the end of the eighteenth century, after many battles in which the Pathans of other Busties were also represented, a Sikh chief succeeded in taking the Busty by surprise, which was plundered by the Sikhs and the Pathans dispersed and spread in other Busties. Not long after, the Pathan chief attended by his servants who carried a wooden ladder, went in the night to the Sikh Raja's fort, scaled the walls, killed him and his guard. The Busty and its lands were recovered, but

villages owned by the Pathans and lying at a distance from it were not restored.

In the beginning of the eighteenth century, there was another recrudescence of troubles. Several skirmishes occurred with the Sikhs. Reinforcements from Busty Dashmanan had hardly reached Sahu Bagga, when the Sikhs in large numbers overpowered the Pathans of Busty Ibrahim Khan which they entered and gave up to flames. Women left by subterranean paths which still exist. The chief lady inquired from the nurse about her child. She thought that he was with her and vice versa. The mother offered her a gold bracelet and promised to give her the other, when she brought the child. When the nurse entered the house it was on fire which had just approached the cradle, but the father to the man, Hafiz Ghulam Rasul Khan was safely taken away.

The Busty was now revengefully pillaged and ravaged. Forts and fortifications were raged to the ground. The glass palace (Sheesh Mahal) was shattered and laid waste, but its name remains, still stuck to a cornfield. During the Sikh rule, the Pathans of this Busty, rendered homeless, were guests of their brethren in other Busties, Busty Sheikh, Dashmanan, Ghuzan and Busty Shah Quli. In this plight, the child who was rescued from flames, grew to respectable manhood, and the chief Pathans of all the Busties had their turbans exchanged with him, in token of friendship. His mother's sister was married in Busty Now. Her only daughter, he married and inherited this Busty's property. After her death, the other wife was from Busty Dashmanan from whom he had four sons.

Hafiz Gholam Rasul Khan now lived in Busty Now, and the Sikhs ruled supreme, but he was never intimidated by them, as were others, encouraged by whose fright, one of the Sikhs insulted the Hafiz in prayers and went his way. He was shot through by an arrow. His bow was a terror, the crackling of which from the upper story where he dwelt, was enough to terrify the bands of thieves and robbers, common in those halcyon days of the Sikh rule. Hafiz Gholam Rasul Khan had an excellent horse and the Sikhs could not brook the possession of excellent things by others. The Sikh governor of the city came to the Busty, in order to get the horse as a present or by threat. He sent his man to call Hafiz who already aware of his eye on the horse, greeted the insolent servant with an arrow in his eye, who ran bleeding to his master, followed by Hafiz with bow. There was no occasion now of the horse's mention. Instead the governor had to offer an apology.

During the Sikh rule, Busty Ibrahim Khan was in their possession, and was sublet to the Raeen cultivators who were its virtual owners. On the establishment of British rule, Lawrence passed through Busty, and he was approached with documents by Sher Shah, son of Hafiz Gholam Rasul Khan. After due inquiry, he delivered back the Busty and its lands to its real proprietors. Sher Shah went to live there in the old home, with recovered and improved respect and honour, among the people and the government. One of the English Commissioners of Jullundur, returning home left him a priceless souvenir of advice to shun litigation, which he scrupulously acted upon.

THE LODHI PATHANS.

The eldest Pathan settlement in the district of Jullundur was that of the Lodhi Pathans. Kote Burhe Khan, adjoining Dewi Tal, a big tank north of the city, was an old suburb belonging to the Lodhis. Of it, a mosque only remains, the roof of which is composed of a number of small domes of low pitch. Of the mosque's garden, nothing is left but perhaps an old mango tree or two.

As in the case of the Barakies, the Lodhis are also not dealt with straightly by historians, be they from East or West. Barkley relates that their ancestor Tatar Khan accompanied Sultan Mahmud to India, and in the acknowledgement of his services, the Prince of Ghazni, gave him the village of Dhogri which previously belonged to the Dhug Jats. According to Purser, Tatar Khan held a farm of the whole of the Punjab in the time of Humayun, and on services rendered to Sher Shah Suri, was made the governor of the province. When Humayun returned from exile, Tatar Khan met him in the field and was defeated, but still he was restored afterwards to the Moghal King's favour. The difference between the Tatar Khan of Barkley and of that of Purser is negligible, only 500 years

However, like Tatar Khan Lodhi, there was another potentate Daulat Khan Lodhi who was general of the army with its headquarters at Jullundur, in the time of the Lodhi king Ibrahim, but his army fought at Panipat under the flag of Baber. In periods, when royal purple changed colours like chamaleon, and the courtier's dress with his allegiance had to follow suit, historians were also liable to paint them reversely. Ibrahim lies forgotten,

exposed to rain and winds, in an ordinary Pathan's grave at Panipat, while Babar rests in a garden, well looked after by the Afghans at Kabul. During the reigns of Baber's descendants, the Lodhi Pathans of Jullundur, enjoyed extensive Jagirs and founded several villages, among others Adampur and Alalpur, where a fort was built including a mosque. In this expansion, sometimes a conflict arose between them and the Barakis of Jullundur, but the split was stretched to a great width, when the Barakis had to find room for their kinsmen in twelve colonies ?

Sheikh Derwesh had arrived with a large number of his Pathans and purchasing land, laid the foundation of Sirajabad. The Lodhis launched a suit in the court at Lahore, alleging that the land belonged to them and was acquired illegally. As regards documents, they further accused Sheikh Dervesh of having sent pick-pockets who stole them in the way.

Sirajabad was completed, however, and with the altered name of Busty Sheikh, contained a mosque where its founder performed his prayers. The Lodhis had not forgotten him, but their memory was dimmed that their hired Akalis murdered, instead of Sheikh Derwesh, another Pathan who resembled him and said prayers in his mosque.

Satisfied, perhaps, with this substitute, the Lodhis afterwards ignored the Busty Pathans and plunged into their own quarrels. A dispute between the Lodhis of Dhogri and Alalpur became protracted and many families were involved in troubles. When there seemed to be no end to bloodshed, Sheikh Derwesh, not as a temporal leader but as a secular well-wisher of all the Pathans, as well as

of Mussalmans, deemed it his duty to endeavour to bridge the gulf between the contending parties. He volunteered his services for reconciliation and succeeded in uniting them more solidly than he could expect

Like bulls fighting with each other, they joined their horns to gore the stamping intruding steed that had no business with their private affairs. They insulted Sheikh Derwesh for his self-imposed arbitratorship. His messenger brought the word that the Lodhi Pathans were reconciled, and in a joint voice gave vent to their rancour and animosity which knew no bounds.

The disgracing news spread like wild fire throughout the Busties. All the Pathans assembled at Busty Sheikh Derwesh, and each of them was bent on defending the honoured name of their leader with his life. Without delay, they started to fight and were in no time arrayed in the battle-field where the Baba Khel Pathans refused to co-operate with others. They asserted to be bravest of all and still wanted to distinguish themselves. Mian Sheikh Derwesh, however, posted them in the van and the battle began

From early in the morning to late in the noon, severe fighting continued and hundreds were killed and wounded on both sides, among the former, two sons of the Alalpur chief. Seeing signs of retreat in his ranks, he wrapped his white kerchief round the spear and waved it high in the air. This emblem of peace was regarded with respect by the Busty Pathans who cried halt in their probable victory. A treaty was made, obviously in their favour, and hostilities ceased apparently, but still rancour kept rankling in their minds.

It may pertinently be said, to the credit of the Pathan tenacity, though not in a good resolve, that for full three hundred years, the Baraki and the Lodhi Pathans were never on genuinely friendly terms with each other, and as an outward proof of this inward estrangement, inter-marriages between them were absolutely unheard of

Thus alienated and isolated, they lived independent of each other. Both parties had vast and different fields of action, enough for the display of their abilities separately. In the Sikh rule, they were equally affected by an unexpected and anarchic domination. The Lodhis could, with great difficulty and restraint, adapt themselves to their changed and lower status. The Lodhi chief refused to attend on Maharaja Ranjit Singh, at the head of his horsemen. His estate was confiscated in 1812 A. D. and conferred on Sirdar Himmat Singh Jallewala. On the advent of the British, Abdur Rahman Khan was the chief of the leading Lodhi family, and it is said that it was he who had the keys of the Phillaur Fort made over to the British in 1846 A. D. by Chaudhari Qutubuddin of Phillaur.

In India and in Afghanistan, the Pathans have certain common peculiarities which may be called peevish perversities of ordinary human emotions. In the Kohistan of Kabul, there were two friends. On the death of the one's father, the other could not attend the funeral, nor the condolence ceremony of the third day. He was of course regretful and ashamed, to a degree that he had no excuse and no way out of the dilemma. He was fixed on its horns that the bereaved friend came in sight. The former wanted to evade him, but not aware of his mental trouble, the latter thrust

him in his presence. The guilty person abused him and departed. His unwarranted language would have been enough for their parting with each other, but the innocent friend was a sane and reasonable gentleman, as many Afghans are, who after realising the situation, smoothed the affair.

So the Baraki and Lodhi Afghans have after all patched up their quarrel. Social relations have been amicably established between them. Intermarriages have sealed their union, and the first to break the ice was Khan Niazuddin, Sub Judge, of Dashmanan, who married the daughter of Khan Gholam Ahmad of Dhogri, E. A. C. and Revenue Minister of Kashmere, whose sons hold high posts and position, and the eldest is Nawab Fakhr Yar Jang, Khan Fakhruddin Ahmad, Finance Minister of Hyderabad Deccan. He has inherited the great qualities of his ancestor Tatar Khan, and with his own attainments combined those virtues of humble priestliness, on account of which, Barakis were deprecated by Lodhis in good or bad old days. With Tatar's legacy and Baraki mentality, Saadi can be quoted for him again :—

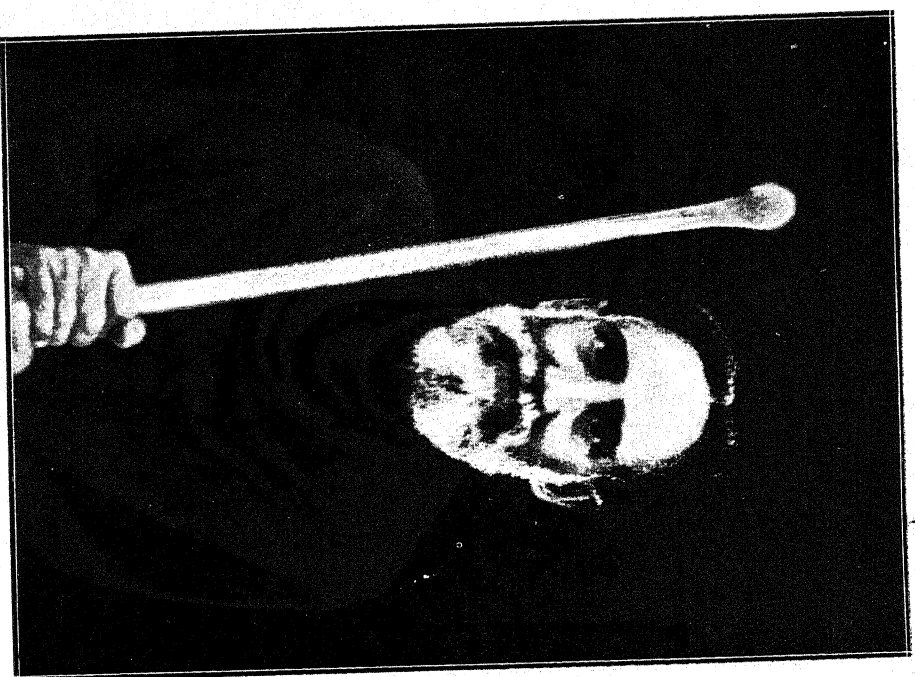
حاجت بکله برکي داشتنت نیست - درویش منش باش و کلاه قتری دار-

THE STORIES AMONG THE PATHANS.

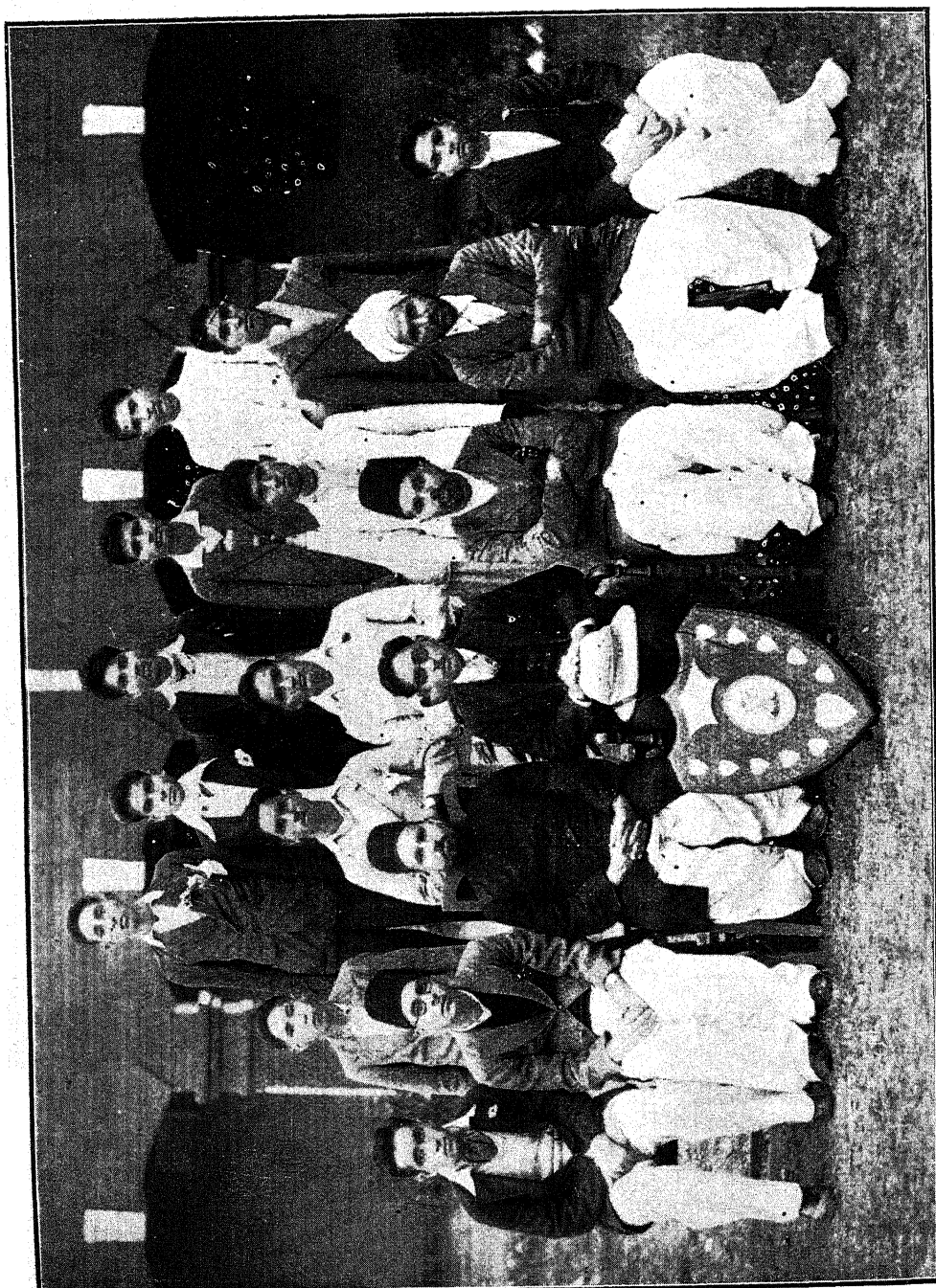
Some stories told by the Pathans about themselves have been mentioned. There are others current among them which, regardless of their historical value, may indicate the psychological aspect of the community which cherishes and appreciates them. A chronicler is not a letter box nor a telegraph clerk. A message delivered to him, is painted, coloured, trimmed and equipped according to his mentality,



Captain Ali Akbar Khan O. B. E. &c.
A. D. C. to Viceroy.



Nawab Fakhr Yar Jang, Kh. Fakhruddin Khan
Finance Minister Hyderabad Deccan



Islamia High School at Busty Mithu Sahib, Headmaster and staff with the Winner Cricket XI, right and left
Pathan boys as Captains, (1935 A D.)

mood and mode of description, and then released to fascinate or benefit the audience, whichever be his objective. More often than not, a chronicler represents the chronicler more than itself. The public is also more interested in him through his diction.

If he is an ascetic brought up in a seminary, he is not likely to depict with honest accuracy, a bloody scene of battle with its protracted horrors. He realizes duly the patched habit of the Caliph Omar, in which he rode an ambling Tartar steed before the walls of Jerusalem, and dismounted crying, "Omar perished"! His change for a camel was intended to crush conceit and not from fear of the horse, as the hermit of a chronicler would understand. He cannot comprehend the habits of the Arabs with which Omar was imbued. He could ride and guide a stallion without reins and stirrups.

Choose a casual book or newspaper from Iran, and you will find copiously mournful captions, melancholy headlines and burning slogans.

نہد انم حدیث نامہ چون است۔ - ہے بیلم کہ عنوانش بخون است

Thirteen hundred years' elegies, wails, and impracticable and impolitic remorse and revenge, made a lasting impression on their mind, which reflects on their writings.

Face is called an index of the mind, and eye its window. Why about half the Shias all over the world have squint? They recollected the tragedies of the House of the Prophet with tears, and amidst mourning had an indignant eye on the usurpers whom, dead and gone, they could not injure. This distorted and oblique vision evolved the squint, or what else could be the physiological cause?

But for the disclosure of this discovery, and truthfully proving it to the face, among the members of the Persian Legation and thousands of the Shias of Afghanistan, they considered me one of their own number, as I tell tales of the Pathans and am one of them. In response to my true efforts for the educational uplift of the Hindus and Sikhs of that country, they, too, had a great regard for me, but for the national good of the Afghans, I undertook, at the cost of others, the advocacy of their tongue.

Having succeeded in raising it to the status of Court language and medium of instruction, I pleaded the cause of the Kabuli Pushto in preference to Kandahari which, I said with apology, was rather effeminate. King Amanulla Khan looked daggers drawn, and rose with whipped pistol. He would have disabled me to write these stories, had not the Defender of Medina, Fakhri Pasha and another Turkish General, defended me by catching hold of the Afghan despot's arm. Worse has been actually perpetrated by some of our Pathan fathers and sons in the Busties

By accident, is this incident made coincident with the subject in hand that, how an event is treated in various ways by different men. I appealed for a manly and vigorous language which in the very act of utterance dignified and magnified a man. As things are better elucidated by contrast, I ventured a comparison with Kandahari at which Amanulla Khan was offended because his ancestors spoke that language and we were "the crumbeaters of the Feringi." With the Himalayan crumb of 18 lacs in his forbears' mouth, and king oak's beam in their eyes, he should not have pointed out mote in ours. I had to swallow it and forbearer, thought it was corrosive to the point of "squint."

King Nadir Khan was born and bred in India, with his family as political pensioners of the Feringi. It was he who helped Aman Ullah Khan to throw off the foreign yoke and became independent. He was then leading a Commission near the Amu on the other side of which was moving and roving Anwar Pasha. On returning to Kabul, he said that Amanulla Khan had aimed the pistol at him, and so did other leaders think that the king wanted, through me, to terrify them out of their free opinion.

If you read biographies of the Apostle and his associates by the Turks and balance them with those written by Indians, there will be found a world of difference. European generals and ministers, in wars and peace, rolling in wealth but spending it on others, and setting apart $\frac{1}{3}$ for the Public Treasury, bequeathing palaces and gardens to their children, are the Turk's productions, while an Indian pictures them as holy hermits, telling their beads, and angels from heaven fighting their battles, never missing their five-time prayer, while English Orientalists like Ross consider it incompatible with the cares of conquests.

Tennyson borrows the simile of the sea's waves from theatre and we also commonly compare the perfection of a real beauty to picture. A narrator not being an Arithmetician can not give the exact facts and figures of all things. He makes or mars his objects. Finding defects in the heroes of Shakespeare, his commentators praised his correct observation of imperfect human beings, however great. Firdousi frankly admitted that he had a mountain made of a mole hill.

منش ساختم وستم داستان - وگرنه یله بود در سیستان -

When Maulvi Jan Mohammad, whose story is mentioned before, taught this couplet—

و سم سندان در آن بهن دشت - زمین شش شد و آسمان گشت هشت -

A pupil took the liberty of calling it exaggeration. He was shut in a room where he actually saw six instead of seven earths, and eight in place of seven heavens, and between them horses' hoofs which had trampled him to death if he had not cried for his life to open the door. Unless there are such upholders of writers, one is apt to consider them liable to the human weakness of valuing "their intellect as perfect and their offspring as handsome." An intellectual production, "begotten of temper," endears itself doubly to the heart of the author whose pre-occupation with it, though excusable in the view of Dr. Newman, cannot make it beautiful, if it is not really so.

THE BUSTIES UNDER THE SIKHS.

Enough has been written about the state of affairs obtaining in every Busty during the Sikh rule. Some of them suffered less, others more. It depended on their situation and the position of the Pathans. A Pathan boy from Busty Mithu Sahib was accused of killing a cow, and escaped scotfree, because he had a safe though distant asylum in Chenargarh where lay his ancestor and his estate.

The Pathans of Busty Sheikh were feared as well as revered. It was said that those of them who were at the court in Delhi, had through the spiritual aid of Mian Sheikh Derwesh, raised the rightful heir, Muizz-ud-Din, to the Moghal throne, as Emperor Jahandar Shah. In the reign of Shah Alam also, many Pathans were prominent

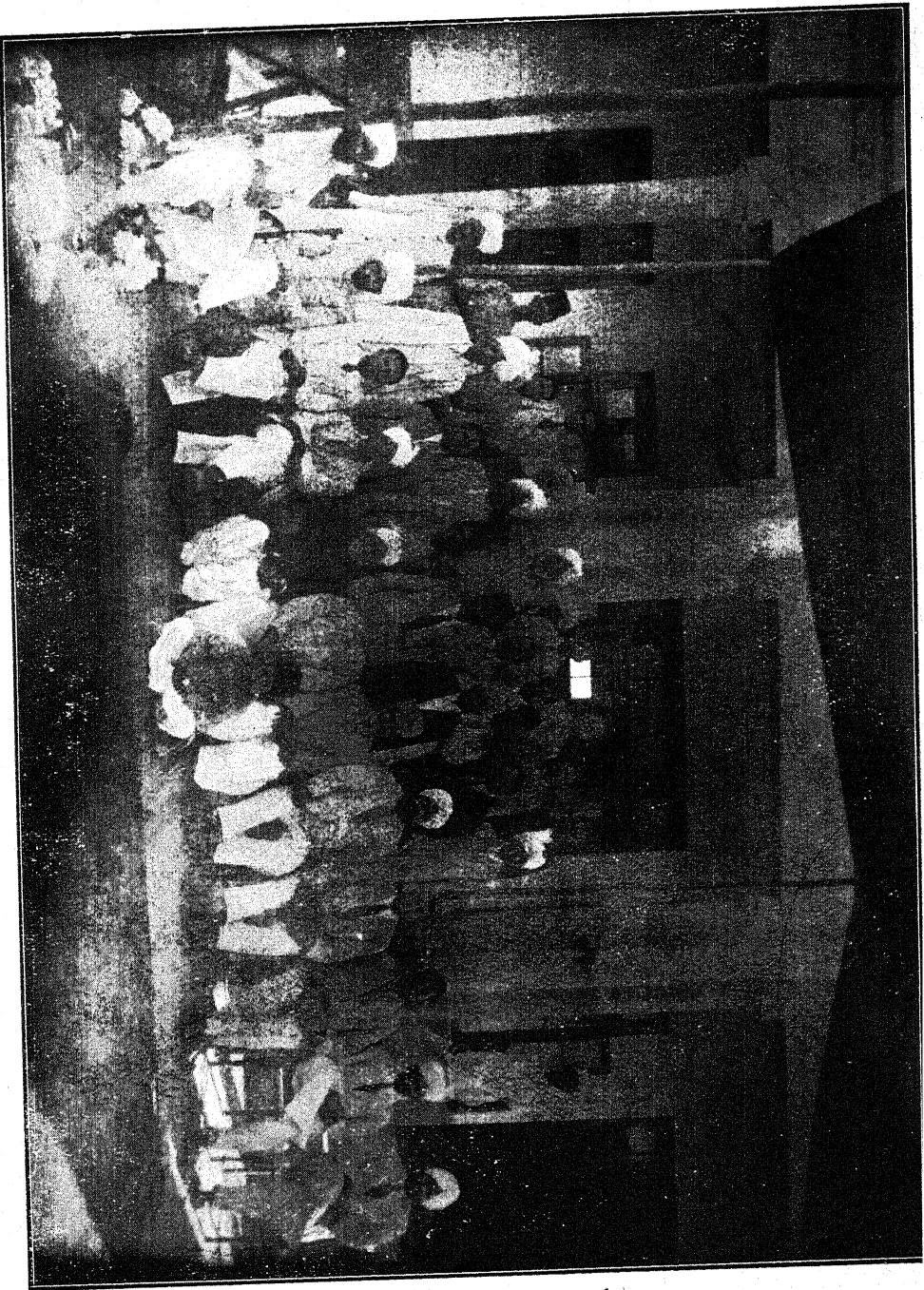
in the Moghal court, and there are still several firmans of that king in the hands of the Busty Pathans, practically as useless now as in those days when the Moghal's authority was not stable and firm, and could be defied easily by the Sikhs.

In the fourth year of Shah Alam's reign, 8000 Sikhs hailing from Peshawar, encamped outside the city of Jullundur. Some of them entered and began to plunder the shops. The Amin of Jullundur ordered his soldiers to drive them out. They returned with their wounded, at the sight of whom, the Sikh general was exasperated. He took some troops into the city, who ran amok in the court and killed everybody who came in their way. They broke open the treasury and carried away Rs 30,000. They had hardly crossed the Sutlej, when Wazir Khan, whose name has since filtered into girls' games, with the Pathans of the city and the Busties, overtook them. A short battle ensued, in which the Sikhs were defeated, and leaving behind the treasure and their trifles, fled to Sirhind.

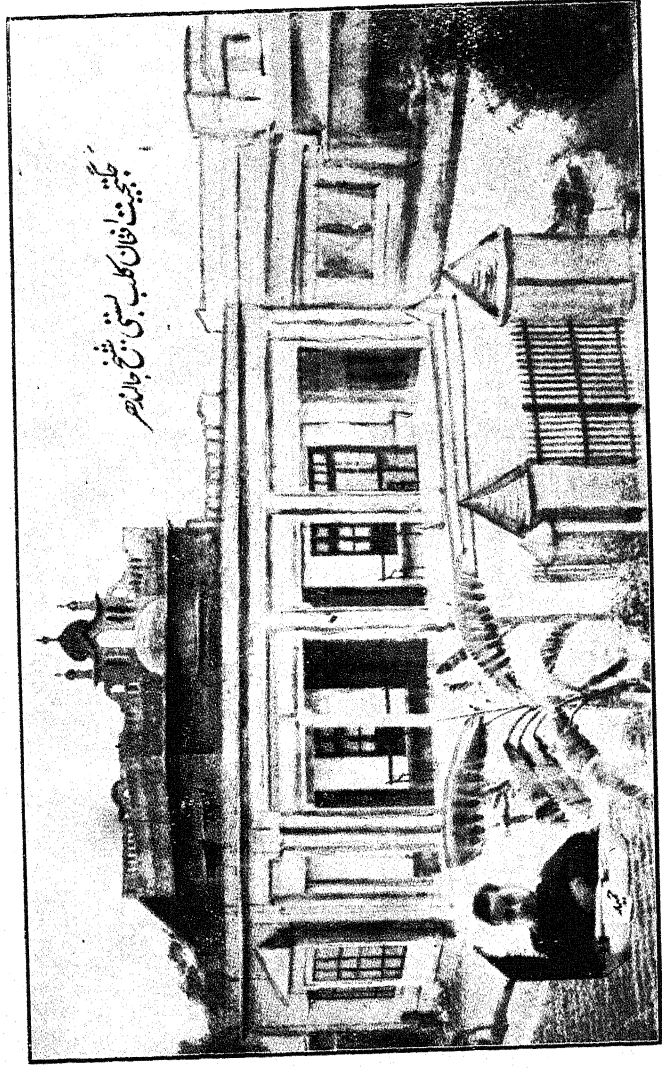
Having equipped themselves in a few weeks, they again crossed the Sutlej and roved in the Jullundur Doab. They encamped at Rahon, and the Sikhs and Hindus of all the neighbouring villages joined them. Thus strengthened and emboldened, they commenced there brutalities. They threw stones at the crier who called for prayers in the mosque. Barbers were the buttend of their persecution. They compelled all to prolong their hairs and nails. With their own hands thus armed, they could tear live fowl and eat uncooked quails from nets. Many a tale of their primitive taste is told.

The Police Commissioner of Malpur rose for their chastisement and organized a force. Shamsuddin, the Police Commissioner of Jullundur City, wrote persuasive letters to Busty Pathans, if they needed any persuasion. All the Pathans attended with the people of other classes especially the weavers, proceeded to the field of action. A pitched battle was fought near Rahon and the Sikhs were totally defeated. Besides the Pathans, the praise of whose valour is nothing more than "to gild refined gold and paint the lily," the weavers displayed remarkable bravery, and this event appeared particularly striking to Irving. Weavers and other people living side by side with the Pathans, have always united in a common cause and given proof of their strength and courage which in moral field, shows one's worth in letters of relief. Hardships of a battle are momentary as compared to the sufferings of daily life, where-in more forbearance and fortitude is needed, especially in conditions which obtained during the dismembered state of Society under the Sikhs.

Though the Sikhs completely subdued Jullundur, the Busty Pathans could manage to retain some of their former independence. They paid the taxes and sometimes beat the taxpayer. Occasionally, the payment of revenue was withheld. Now and then, the Sikh soldiers were coaxed into a Busty and complacently thrashed. Complaints of cow slaughter frequently reached the ears of Ranjit Singh who said about the Pathans of Peshawar that by subduing them, he wore a necklace of razors. The Pathans of Jullundur had the same steel, though their blades were little blunted by climate and the rust of rest.



Khan Sulih, Zakaruddin M. A. of Busty, Shah Quli, District & Sessions Judge with Busty Pathans and Govt Officials of Jullundur, in the Afghan Club at Busty Now.



جگت ناتان کلپ سنی شیخ جالندر

The writer endowed land for the Club and supplemented it.

Nearly all the Busties had subterraneous rooms under their mosques and houses, and Busty Shah Quli had a tower, where ladies and children were sheltered when a Sikh rabble entered the Busties. They were bribed out by the richer Pathans. There is a proverb in Kabul to the effect that a brave man gives bribe and a coward pays fine. These were the the times that to save their skins and protect their honour, the Pathans had to propitiate the Sikh bands by spontaneously offering them corn when the crops were harvested, letting the guard of Sikh Magistrate stay under the trees and pick away pick mangoes as they fell ripe, and also give them cash if so they demanded. The other people in the Punjab had to pay fines. When inquired about their crime, the reply was that if they never committed it, they should pay for the omission.

Scholars and even ordinary literate men were persecuted and sometimes butchered. "I am wholly unread," could not save one accused of learning. "Wholly" باصول was half Persian in the opinion of the Sikhs, though it was complete Arabic. Not to speak of those ignorant Sikhs, some honourable members of the Punjab Council had reversed the matter by explaining بے حیوت as a Persian expression, though it is almost all Arabic. Beyond the Muslim elect, there is a precedent of a duke's party whose mouthpiece acted as a better or a worse Sikh, in his accusation of a lord, "Thou hast most traitorously corrupted the youth of the realm in erecting a grammar-school. It will be proved to thy face that thou hast men about thee that usually talk of a noun and a verb and such abominable words as no christian (Sikh) ear can endure to hear. He speaks Latin (Persian). Take him away and behead him."

THE PATHAN WOMEN.

Before the introduction of Western education, the Pathan women in Busties knew reading and some of them writing also. All of them could recite the Koran which was also taught by some of them to girls of all classes. They understood their moral duties and realised their social rights. It was owing to their strong individuality that after their settling in Jullundur, polygamy disappeared from among the Pathans who with an exception or two, of necessity, are all monogamists.

The Pathan mother was Volumnia of Shakespeare, and the Pathan wife was Valeria of Roman history. They encouraged their sons and husbands to fight and return wounded in their face or die rather than come back broken. They sang with their Pushto sister.—

یہ نور تو بک و شگلے شه نہ- د بے نفکی احوال دے مراسم له مور چله-

Get killed with a black bullet. That's better than the news of your dishonour from the trenches.

Then they prayed for their life, honour and victory. In their daily routine of life, if danger threatened, they faced it bravely and independently. As their men considered it a disgrace to cry for aid, so they tried to overcome serious hardships unassisted.

A newly married bride, on the very first night, hears a sound in the closet where her dowry is amassed. Blushing to awake her husband, she takes his sword and rushes in. Soon some bricks are removed, and a hole is made through which a head appears. Quietly she cuts it and drags the remaining body inside. Another head is thrust in and is

similarly severed. In a few moments, seven heads with sundered corpses are heaped in a corner. Silence proves that they are no more inside and there are no more outside.

Feeling a show of pride in imparting this news to her husband, she lets him sleep and herself goes to bed. A maid in the morning espies the quarry and rouses the whole household. All the Pathans are not dauntless. The husband is so frightened that in horror, without saying good-bye to his wife, he bids farewell to his home. As she has dealt with thieves, so may she treat her husband. In perplexity, she inquires about his whereabouts, and learning that he is in Lahore, sends him loyal and urgent messages but of no avail. When she writes to him of her intended visit to Lahore to fetch him, he brings the reply in person.

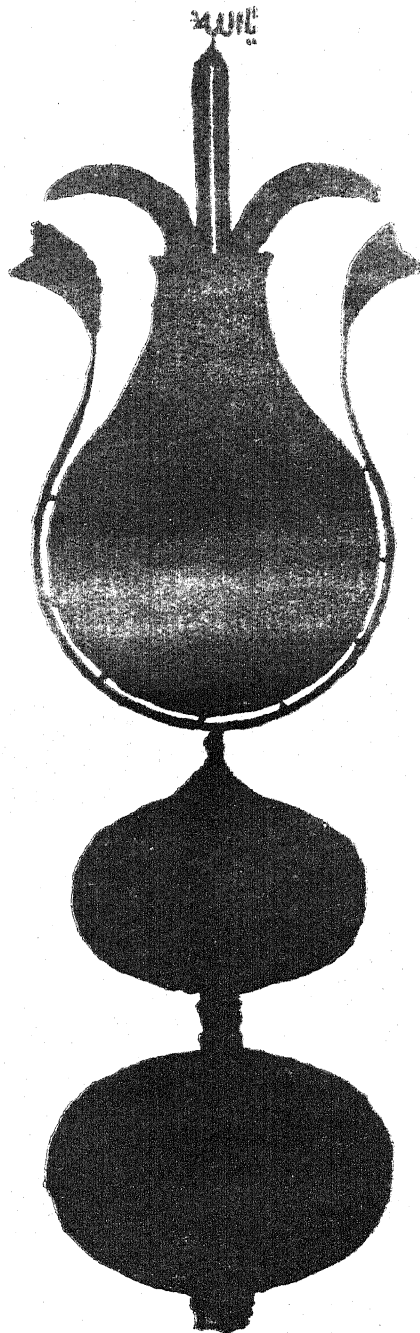
An old widow lives alone in a big house with a garden, at Busty Shah Quli, about which other Pathan women remark humorously that its vastness is terrifying, what about the houses of Paradise in which heavens together with earth can be accommodated! In the midnight, there is knocking at the door. She opens it and welcomes a stranger. The thief is surprised and pleased. Whoever he be, in a Pathan house, he must find hospitality. In that time of night, to fry eggs, she boils ghee and to show him if it is not little, she takes it before him, and full into his open eyes, she sprinkles it. Then she takes hold of the blinded scoundrel's hand and leads him to the door and shows him the way he cannot see. Neighbours are awaked by his wails and find in him a notorious robber.

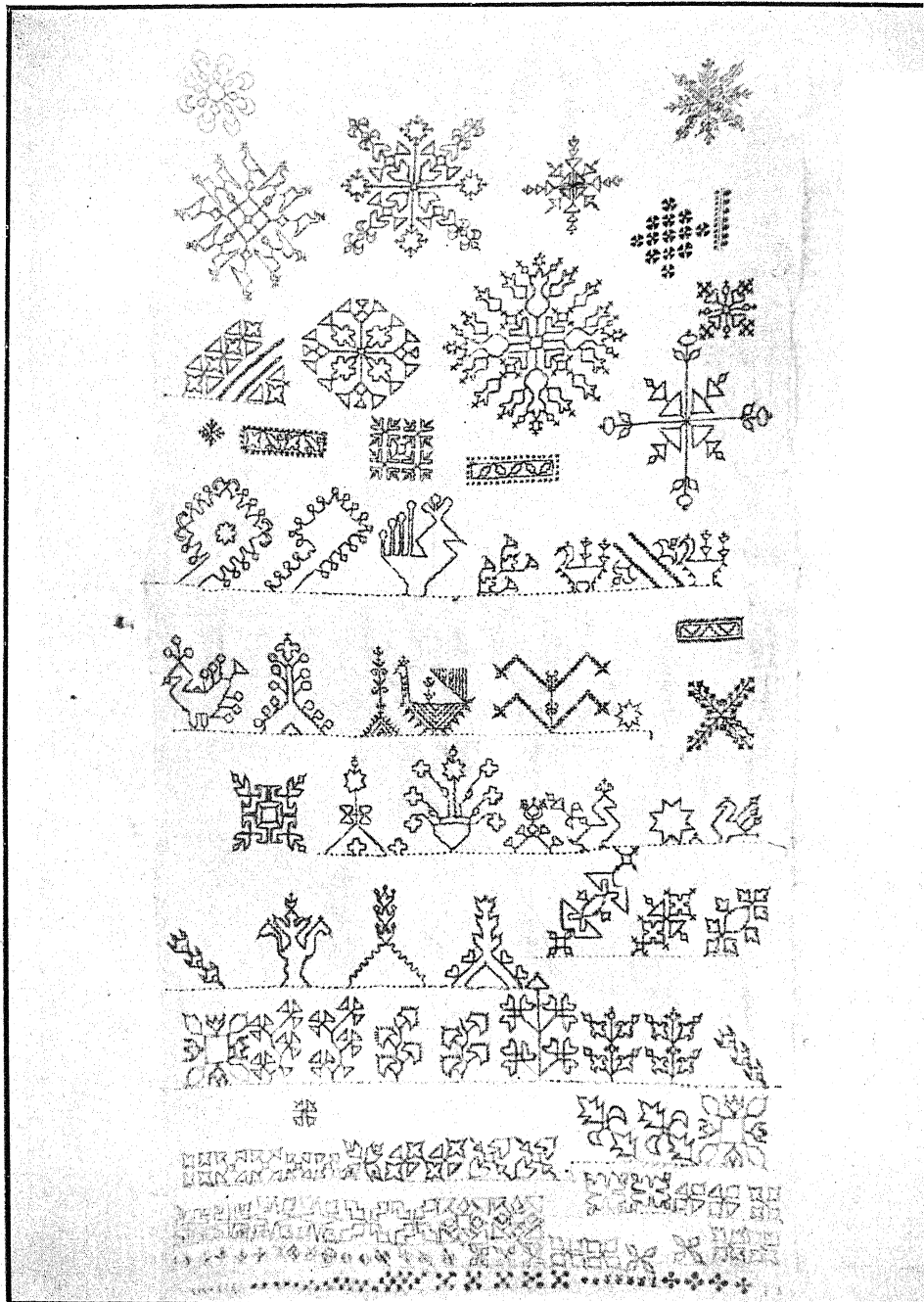
The women of common folk in Afghanistan as in India did not observe Purda system. Afghan women have fought in

battles and supplied water and ammunition to the male warriors. Some of them have played heroic parts in wars as well as in politics. But the case of our Pathan ladies was a little different. When in Afghanistan, they too sometimes guided the destinies of their families and the community. In India, situated as they were among people of different races and creeds, their Purda became very strict, so much so that a boy of another class could not enter their house, and they had not seen till their old age how the plants grew and bore fruit. But these were not common cases. Many families had walled gardens, some irrigated and weeded by peasant women. Veneration was also the cause of their seclusion, because it was very stringent in the two Busties of the spiritual chiefs. Despite the verdicts of hygienics and eugenics, our Pathan ladies have lived usually as octogenarians, and not a few still score more than a century.

The Pathan ladies of our Busties formed a separate community of their own, and on occasions more organised than that of the men when they were concerned. The Chief Court of Lahore in a judgment stated that the Pathan women of Busties often wear breeches.

There was a movement to curtail their ornaments and expenditure on ceremonies, which the weaker sex strongly resisted. On matrimonial occasions, they assembled in finest dress and ornaments almost always beyond the means of their husbands. On these and also on funeral occasions, they had leisure to discuss the politics of the Busty world. They had cliques of their own and petty feuds were always raging amongst them.





Alam Khana, the world of drawing
carved on both sides of the cloth, simultaneously.
(P. 153.)

Besides cookery which is known and practised by all Pathan women, they cut and sewed their own clothes. All girls had to learn needlework which they employed in preparing their trousseau for years. Lace with silk thread was also very finely stitched. The model for needle work is called *alam khana* a broad piece of cloth on which are worked in silk, numerous shapes of flowers, birds and geometrical drawings. It was a curious discovery that this model contained all the samples carved on old carpets, especially those made in Herat and Turkistan. Carpets are not woven in Kabul, Ghazni and Kandahar, nor women in these places have needle work like that of ours. It was a Turkish avocation, foreign also to Arabia. Afghan girls in Herat are taught the art of carpet weaving which expands into a factory with several employees, and serves also as their dowry. Ghore is situated in the province of Herat, where no European traveller has yet penetrated. From this citadel of old kings, sprang up the dynasties of Ghoris, Suris and Barakis, which Turks claim as their own clans. They have this Turkish model of carpets no doubt, to lead to their identity, and like the marks of thumbs and shoes, may have significant admissibility of evidence. Some of our Pathans, especially the Ghuz have besides Turkish colour, complexion, and red hair, thin beards and moustaches like the Moghals, one of whom was Oghuz the grand ancestor of the Turks.

On marriage feasts and on the birth of a son, the Pathan women sing, in a special tune with a high pitch, a chorus which is unintelligible to themselves and to others because original words and their pronunciation have both been contorted to fit in with the accent of the adopted

tongue of Jullundur. It is a relic solemnly preserved, of a language they spoke more than three hundred years ago.

It is now dwindled into a patois current only in places where Barakis live exclusively in Afghanistan. It is also called Urmuri, the common words of which have been mentioned before. These songs mostly contain the words of that dialect but there are pure Pushto expressions also with Punjabi in addition, as:—

اگے اگے موری بنو دا قولا - بچے شیر پٹھانی دا جابا - راشہ راشہ دے شیر انراشہ -

The Pushto is in the end pronounced wrongly. Correctly it has the word شیریں

There are three songs, *Shada*, which is sung on ordinary occasions of pleasure, and Shadi Khorey and Rami Khorey are recited on particular moments of merriment..

1. شادہ

د اشا دے دے - دے بوٹائیو ہو - کابور - شوشے - شے سالے - دے کے شے ہاں حضرایہ
یہہ بوداشاہ

2. رامی خورے

دب العالمین - ہودے ہامزہ یازو - ساز غالے داریاں دا مزو - زور خالے آسمان نامزو -
دے رامی نختو ہامزہ یازو - نلے خاں گھر شادی - نلے خاں پر بلائیو شادی دے
مبارک دیکھنا شادی سلامت -

3. شادی خورے

شادی دے مہاں ولد اد مہاں شادی دے - ہاں ہاں خانہ بور شوشے ہوشہ -

Instead of Wali Dad Mian, they go on inserting the names of successive generations till that of the bridegroom's father.

The Pathans, as regards women, cut a very narrow groove for themselves, in the Busties. Those of the Busty Ghuzan, like the Chinese who grudged their art to others, did not give their daughters in marriage outside the Busty

so that, as it is said, they might not take their wealth to others. Intermarriages with other classes, lower or higher, though the Pathans did not conceive any as latter, were strictly forbidden, not by any ordinance but only by custom. If some one wooed a girl of another tribe, in most cases, the courtship was secret, because the choice of a wife depended on the parents who did not sanction for their son, a girl of another class. But Cupid was blind and darted arrows in darkness. Gradually, children born of alien women, grew into a separate class of Pathans.

There were maids' sons also, who were deemed the offspring of a kind of morganatic marriage. They did not inherit the landed property of the father who, however, left them the legacy of houses. Their case resembled partly the children of that father who had died in their grandfather's lifetime, like Mian Wali Dad. This was based on a principle of Shariat, but children of maids and of the other women, by force of custom, were forced into a large segregated group growing day by day.

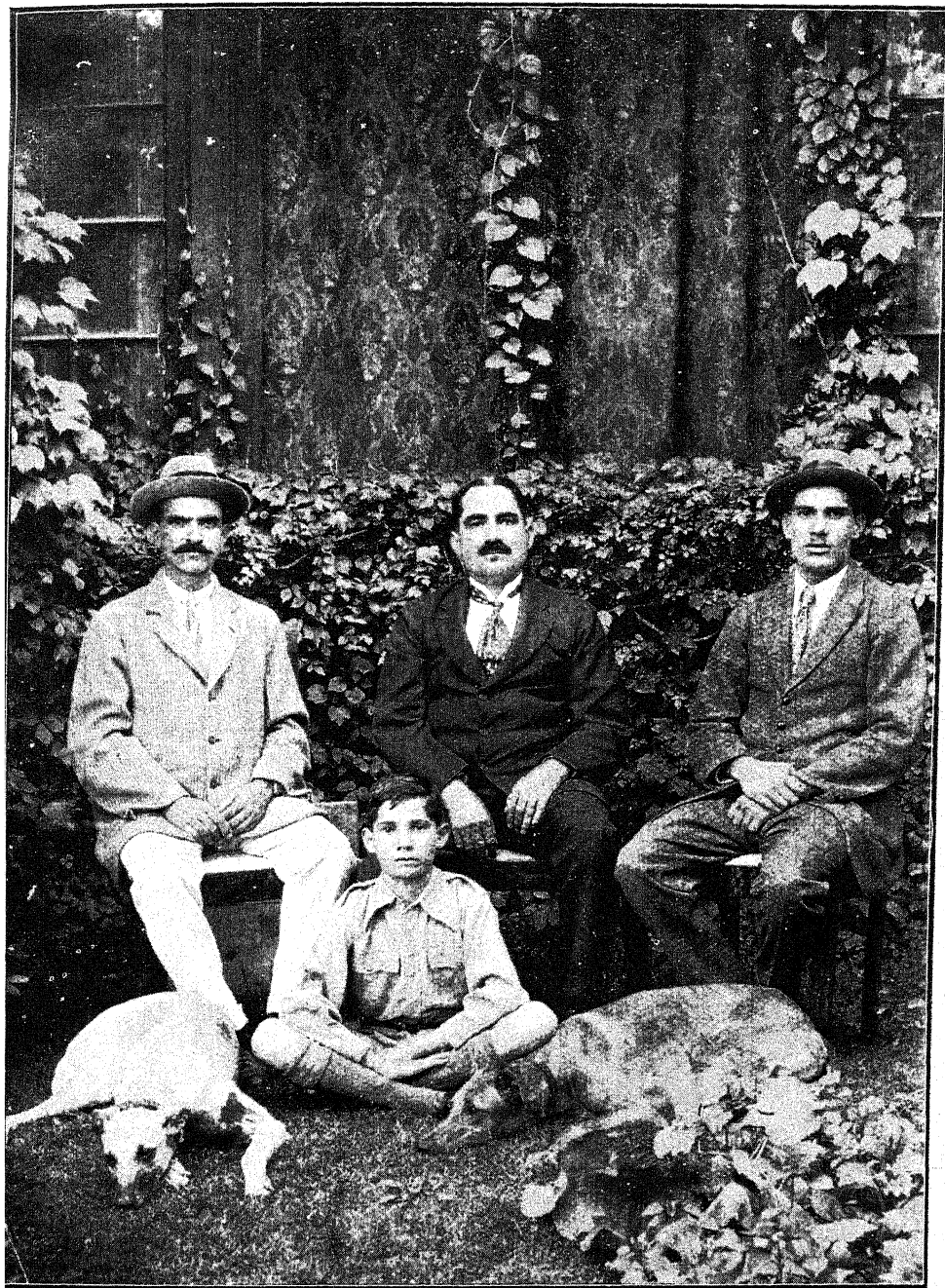
The marriage age was between twenty five and thirty for the man, and a little lower for the woman, usually, though betrothal was made much earlier. Luxurious food was prepared and sent to the house of every Pathan, sufficient for his whole family. Woe betide one who was not rich enough and still imprudent!

Hereditary musicians who accompanied the Pathans from Kaniguram, played in accompaniment to guitars, harps and tambours when at midnight, in the presence of the whole community, nuptial chaplet with strings of flowers was fastened on the forehead of the bridegroom by a

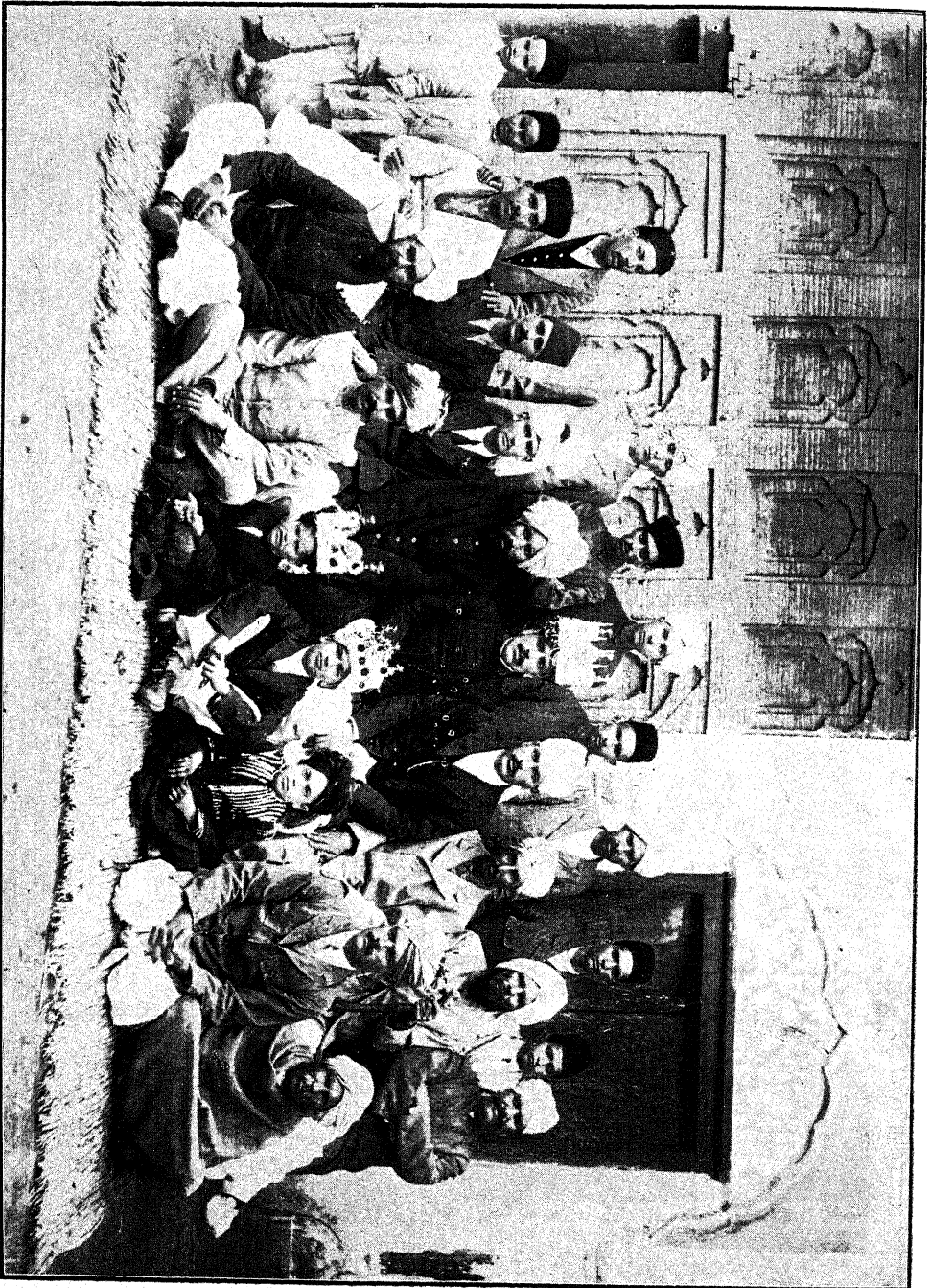
touch of the hand of the Imam, the chief successor of Mian Sheikh Derwesh. This imitation crown is a symbol of the future kingly or responsible life of the bridegroom, as head of the family. He is called *noushah* or new king in India, but only in name. In Kabul, he actually holds a court with grandees and graded officers, levies fines which are spent later on a feast, and inflicts punishments including execution which, though sham, had once resulted in death

Before the new crowned king clad in red muslin overcoat, hanging in the fashion of old Pathans to his feet, was offered *salami* (salutation) which was one rupee from each Pathan, as it is presented in saluting kings and princes. In the Sikh period, when money was scant, a poor Pathan gave a cowrie as a token of rupee which he did send later. Afterwards these contributions began to increase and rise to fifty or a hundred rupees each and served to defray the matrimonial expenses. Then sugar was served to each member of the assembly, and a dish of it with a rupee was placed before the Imam, another before the chief Pathan of Busty Mithu Sahib, and if the Qazi of the city was present, he was also presented with it.

After midnight, the whole company with music started towards the bride's house where the ceremony of mutual acceptance was performed by the Imam. Sugar water was the usual entertainment which has lately given place to tea and pastry. According to a committee of American doctors, appointed to make a research on sleep, sugar was proved to be its best substitute. The Pathans having had enough of it in solid and liquid form, awake all night, returned with the bride's palanquin and the paraphernalia



From right 1. Kh. Ziaullah Khan B. A. LL. B. Subjudge,
2 K. B. Khan Abdul Majid Khan and his son. Tariq Ismail
Khan B. A and his champion hounds



Marriage party. Bridegroom Kh. Gulzar Mohd Khan sitting between his father and brother, with Kh. Dr. Jahangir Khan and Kh. Nisar Khan below as *Shah Balas* (1921 A. D.)

of her dowry, before dawn. They stopped at intervals on the way back when in accompaniment to the congratulatory songs of the musicians young Afghans played *Bangsi* in concert. Forming a circle round the bridegroom, they danced with bold steps, some waving their swords with regulated motions in the air, and others flapping their handkerchiefs near the bridegroom's head.

On the fourth day of the marriage, the bride having returned to her father's house, invited her husband and his relatives to a dinner where practical jokes were cracked. Women from the vantage ground threw pellets of sweet-meats at the guests who were unable to hit them behind the curtain. Atonement was made by eating. Uncovering a dish on the table cloth, one released sparrows, if not wasps. The other stretched his hand towards rice under a coating of which he found cotton seeds. Water was demanded, the glass taken to lips, and it streamed from a hole under it on the clothes. Thus with innocent mirth and merriment, started the happy life of the pair which multiplied together were the community of the Busty Pathans.

THE PATHANS AND OTHER CLASSES.

The Pathans before and after settling in Jullundur were big mercantile potentates who carried trade on a large scale and were thus enabled to build gigantic forts and huge mosques. Ali Mohammad Khan Ghuz, whom lands were granted free of revenue and all taxes, by Shah Alam through a *firman* still existing, built the extensive walls of his garden for the relief of famine stricken people, and desired in his death-bed that the sound of masons' instruments should not cease reaching his ears till his last breath.

Splendour and grandeur of buildings connoted inexhaustible incomes from practically all sorts of lucrative trade, and lucre hangs on proportionate risk which the Pathans with enterprising spirit were ready to incur. Their caravans travelled to Afghanistan, Persia, Turkistan and all parts of India. Herds of horses served the double purpose of carrying them and their goods, and they were the staple commodity of their merchandise. They were cloth-merchants as well as corn-dealers. Large quantities of their own corn and also bought from others, were stored and sold to Hindu grain dealers. They supplied silk thread to weavers and the finished product they exported themselves. Similarly the keys of other industries were in their hands. They imported the raw material, employed labour to prepare it for the market, and transported it thither.

For trade, industry, agriculture and personal services, thousands of men were required for whom the Pathans built bazars and separate quarters. They were called the subjects though the Pathans were not kings but only proprietors to whom the common people owed allegiance, fought their battles also and offered presents on ceremonial occasions.

Weavers constituted the most numerous class with their auxiliary and subsidiary industries. They received cotton from the Pathans who paid them in kind for the cloth. Footloom was the centre of their profession, towards which countless occupations gravitated. Their division of labour was so minute that the whole family of a weaver, women and children, were kept busy in their house. They were, from the personal standpoint of the Pathans, the best

subjects who were available at any moment, in contrast with the farmers who were always in the fields.

Silk weavers grew a separate class and at times were richer than ordinary weavers, but their industry was subject to fluctuations. The male population of the Muslims was religiously forbidden to wear silk, and its consumption by Hindus oscillated according to the computation of their auspicious and ominous dates. The trade entirely collapsed in months when they could not marry. Subsequently, machinery and importation of silk from abroad proved so portentous that it ruined the silk weavers.

Silver and gold wire drawers formed two different and independent groups, the former having an established monopoly of the industry. They had exclusive societies resembling to a great extent the English guilds. Apprentices were not taken from other people and a master craftsman found telling the secrets of trade to others was heavily fined. Having enjoyed its heyday, the industry has disappeared.

Khojas, descendants of Hindu converts, as they were respectfully called by old Muslims, were settled mostly in Busty Ghuzan. They were recognized by their fair complexions and meek habits which caused them to rise from petty pedlars and small shop-keepers to flourishing leather merchants for which they displayed much aptness. Shoe-makers, who inhabited the Busties in considerable numbers eked out the Khojas' exports. When the former suffered from the import of boots, the latter adapted themselves adeptly to the new conditions.

Raeens as farmers of the Pathans were housed in large

numbers in all the Busties. Agriculture was their hereditary profession and being in virtual possession of the land, they had, on the change of government, more opportunity to step into the owner's shoes, than other people who had only houses to possess adversely. So it happened in Busty Ibrahim Khan where the Sikh rule proved a boon to the Raeens who rue the day when the British came to ruin them and reinstate the Pathans.

Carpenters, blacksmiths and potters, subsisted partly on agriculture and like other fixed labourers were paid six-monthly in kind. The carpenter made the water-wheel; the blacksmith, whose labour is essential in all industries under the sun, prepared iron implements of the cultivator; and the potter supplied earthen vessels for drawing water from the wells. His work is entirely dispensed with, as largely that of the carpenter, and the indispensable blacksmith has usurped their place.

Barbers, watercarriers, washer-men, sweepers and barwallas (odd-job men) were all paid half-yearly in kind, and on the occasions of marriage and son birth received handsome sums in coin. In Afghanistan, barbers played the part of musicians who in the Busties had a distinct position and also acted as messengers, while barbers undertook cooking on a large scale for feasts. Water-carriers were also the huntsmen of the Pathans, and trained falcons and caught wild birds in nets for them.

Mulazadas were closely connected with all the Pathans, had free communication in their houses and on death were buried in their cemeteries, as were the barbers. As slaves they were lower as well as higher than other menials. In

matters of food, clothes and the degree of service, they were as ordained by Islam, superior to other servants who, in birth and freedom, were not inferior to them. They were also called Khanazad (home born) another name for slaves.

In vicissitudes, when families are turned upset down, and in democratic evolutions as well as revolutions, *sanscullets* pose as equals of aristocrats, if not their superiors, and common people exploit the environments and their names to use them to their advantage. Maula in Arabic means friend, cousin, master, slave as well as freed bondsman. The Pathans, dominated by the Sikhs, lost control and treated Mulazadas in the last meaning, but the British freedom encouraged them to assert their Rajput descent and Khanazada, they changed into Khanzada, son of a chief.

It might have been so, princes have been turned into slaves, and slaves have turned generals and founded dynasties. Busty Ghuzan was founded and owned by the Ghuz Pathans, and had no possible concern with Gujran, but this slanderous claim was also adduced, as Busty Sheikh was scandalously alleged to be Busty Sheikhan. That was not right nor honorable.

It was calumnious ingratitude for the dead who in the zenith of their glory, never shone scorchingly on their subjects. Rather like the mild winter sun, they radiated welcome heat on them. For their shade and rest, they planted banyans and peepals of neighbourly liberality. These trees were filthily whitewashed by means of vultures which annihilated the verdure and scavenged as well as

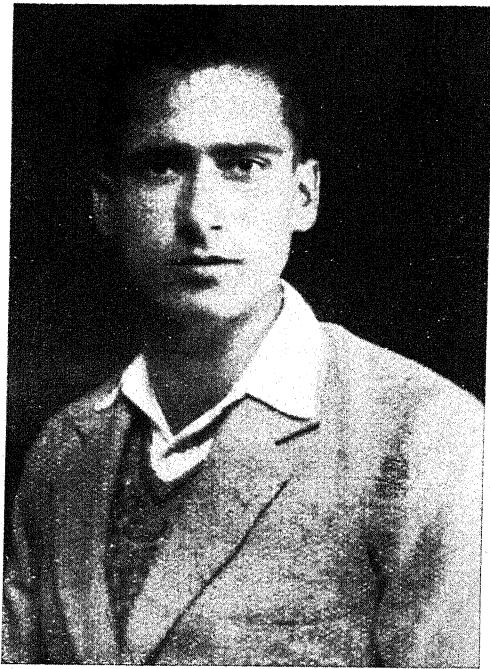
exposed the cow-slaughter of the butchers who paraded their impudence against their whilom benefactors, the Pathans of Busty Mithu Sahib ?

They and their brethren were not jealous of the rise of the subjects who could without encroachment attain to wealth and power and live on terms of friendly equality. The Pathans were neither timorous. They believed in divine words that faithful knowledge raised one to high degrees, and in spite of clans and tribes, respectability was due to those who feared God, served His servants and led them to eternal success.

THE PATHANS AND AGRICULTURE.

The Indian climate gradually affected the Afghans and pacified their enterprising spirit. By degrees, they gave up the adventurous caravan trade and shrank into simple, peace loving and easy going agriculturists. The change from increasing to diminishing returns, was obviously worse. Though land could be enhanced by vigorously adding fresh plots to it, the area of the whole land in the Busties, was limited, and where it was enough for the time being, it could not be eked out as fast as population advanced. Further, the sub-division of land by inheritance, helped to bring about the diminution of wealth per head. Formerly, land was a hobby of the Pathans to lay out gardens on it, or was in some cases, partly depended upon. When it became the sole means of subsistence; perpetual poverty followed, worse than the devastation by the Sikhs. It was mitigated either by most cautious frugality or income through some other source.

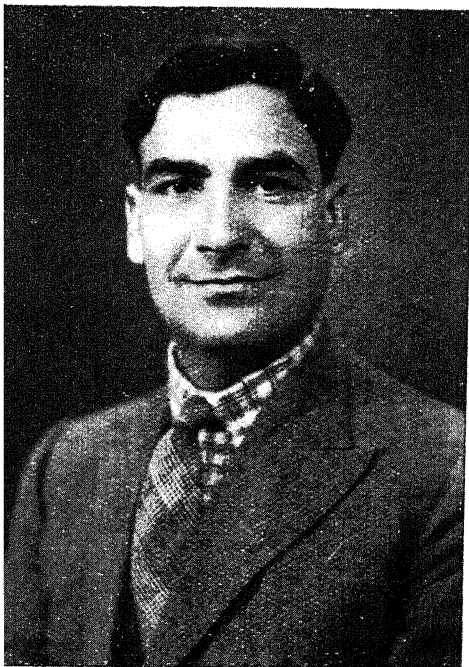
In old days, the whole area of the Busty land was



Kh. Ziaur-Rahman Khan
B A LL. B. Pleader.



Kh Saifullah Khan B A.



Kh. Altaf Ali Khan B A.



Kh. Fazl Ali Khan Tahsildar.



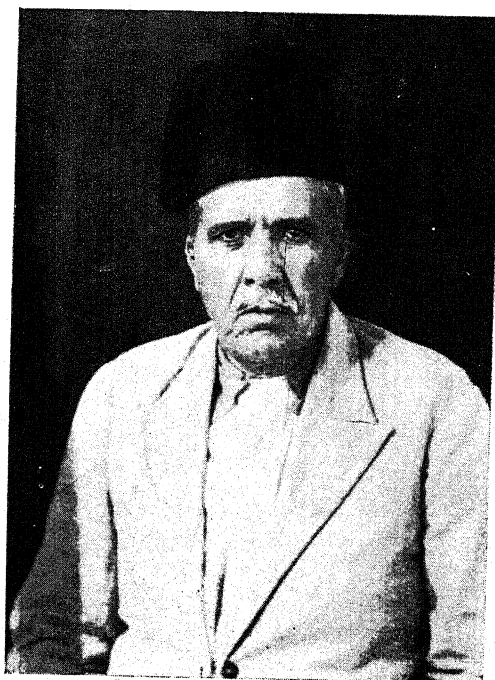
Kh. Mohd Akram Khan B. A.
Superintendent of Police.



Kh. Salamuddin Khan B. A. LL. B.
Chief Justice Bhopal.



Kh. Mohd Aslam Khan B. A.
Deputy Postmaster General.



Kh. Fazal Mohd Khan.

divided into three kinds for cultivable purposes. First, estates bestowed on the Pathans by kings, for which they paid no revenue and taxes. Second, land allotted to them by the Sikh rulers, in return for which, the Pathans had to provide a number of trained horsemen, a sort of militia, of which the Sikh army was mainly composed. The third kind of land belonged in small tracts to almost all the Pathans, for which they paid usual revenue and taxes, first in kind and later on in coin. To these three varieties, might be separately added that land which was endowed with mosques and cemeteries and was free like the estates.

There being no canal in Busties, the land as regards its innate quality was subdivided into two kinds, one depending on irrigating wells and the other only on rainfall. The former could be abundantly manured and irrigated because it usually lay in the vicinity of the Busties, while the latter situated at a distance, had no water nor manure which are both equally necessary for fertilization.

In rain lands, ordinarily only two crops were grown in the period of three years. For eight months in one year, and four in the next, the land was left fallow in order to receive sun, dew and sand from other places brought by storms, which helped to revive its productivity. Wheat and gram together were sown in one year, and some inferior corn or fodder in the next. Months before sowing, it was continually ploughed and yield depended on copious furrowing. The chief harvest was that of wheat and gram, the former's bare stalks giving room to the latter's undergrowth.

The land near the Busties, improved chemically and mechanically, was of a very high quality. Formerly only two crops were grown and occasionally the land was left fallow. Wheat and maize were the staple corns, the former consumed by the upper and the latter by the lower classes. Cotton was also grown in large quantities, and cotton-seeds separated and the cotton spun by many a Pathan woman. Sugar-cane occupied land for whole year and its juice was extracted by the farmers who themselves made black sugar lumps, red sugar powder and thin or grained sugar fluid. The remaining processes of the last variety to be turned into white sugar were finished by Hindus who earned enormous sums from it.

Big sugar-cane, potatoes and other vegetables were introduced lately and brought a revolution in agricultural products and incomes. Patatoes were sown twice, with another crop following, every year. With big sugarcane, half a dozen other crops were grown and their multiplication depended on pulverizing, weeding and rich manuring. Recently, early sowing of egg-plant and pumpkins, and the growing of cabbages and other vegetables all the year round, further changed the aspect of agriculture for the better.

Many kinds of mangoes, oranges, pomegranites, figs, mullberries and other fruits had separate or mixed gardens, but the chief fruit of the Pathans was mango appreciated for its interminable variety, delicacy and nutrition though, in the last respect, melon was preferred by some, and cultivated and relished by all. To distinguish the mango from the melon, the Pathans did not like big grafted fruit, the monotony of which was not to their taste.

حلو چو يکبار خوردند بس - تنقل لذات الهوى فى التقل -

Besides mango, the Pathans had especial liking for Beri trees, not for their fruit but for their rich verdure in midwinter. A Pushto poet considered roses worth up-rooting because they did not bloom in midwinter.

کلا به پوتے دے د شکورے - به نیمائی زمینی کے نه کوی گلونه -

But like rose, Beri also was not without thorn. There was no house of a Pathan where there was not a Beri tree, with green branches hanging to prick and pluck off his turban. But without pain there was also no gain. These trees proved later most profitable when transport facilities enabled their export to distant places, at a time of the season when there was no other fruit in the market. Moreover they could be grown on light soils and required little water in the beginning and not a drop after some years. To top all, their produce was the sole property of the owner and tenant had no share in it.

The land was generally cultivated in three ways. First, the landowner with oxen of his own, employed a number of servants who were paid after six months in kind and received a small amount of money per mensem. Some Pathans themselves worked with their servants and relieved them when they were tired. They told their men "to come" and as in the "Travels" of Young in France, were more prosperous than others who ordered them "to go". This system was beneficial only when the master's eye was vigilant otherwise it was disastrous. On this account, it gave place to other methods.

Second was the metayer system, in which the produce was in most cases divided by halves between the owner and the tenant who practically received or stole much more.

The land in this state, unless the landowner was diligent, deteriorated because the metayer under uncertain tenure did not try to make durable improvements in it. Permanent tenure was also introduced and is still the law in some places. It was definitely advantageous to the tenant who could not be ousted, and if the land was sold, two fifths of the price was his due. It detracted from the dignity and control of the owner, and many disputes constantly arose between him and the tenant. In this and the usual metayer system, the owner built the well, furnished the water-wheel and supplied the manure, and the farmer provided oxen and smaller implements and had no concern with the payment of revenue.

These metayers were all Rynes, a tribe with hereditary profession of cultivation. Like the exploitation of other names, this was also explained as being a word of Arabic, meaning shepherd, but cultivators and herdsmen are not only not akin but economically enemies of each other. The flocks devastate the crops. They are also called Arynes, more approximate to Aryan than any other name in the world. Their fair complexions, the chequered shawl of their men, the black kerchief of their women, and their sweet cakes and acid beverage distributed in marriages, are all exactly found in Afghan tribes, not few items to show their common Aryan stock.

Third was the cottier tenancy in which rents were fixed for a period varying from three to ten years, and were paid in kind or coin, and later on in the latter form alone. The contractor utilized every inch of the ground available, while the metayer left large margins of fields fallow.

Sometimes dishonest prudence led the cottier to invest his capital in the first half period of the lease, to extract as much as possible from the latter half. On fixing the rents for the next term, the present condition of land was referred to, which was of course bad. Unlike some European towns, the cottiers were more affluent than the metayers in our Busties. This tenure obtained only in cases where the Pathans were big landlords or in the employ of government.

Cottiers had to pay some other due also. In the case of "basket," a name originated from the articles presented in it formerly to the Pathans, it was calculated in weight or number according to the nature of the fruit or vegetable e. g. two seers of mangoes or melons and five oranges or sugarcane per rupee. "Nobility" was a term used for the sum of one pice per rupee taken from the cottier or the purchaser of garden fruits and vegetable fields, to be distributed among the carpenters, blacksmiths and potters. The Pathans' collector was also paid two pice a rupee and one seer a maund. These taxes were dear to the Pathans not only for economic motives but also for the exercise of their political authority on the tenants. They rendered the contract or purchase for the other party too dear and they tried to dispense with them. Both parties, however, willingly set apart a part of the produce for the mosque priest and alms. A tract of land was permanently devoted to charitable purposes by some Pathans, and its income given to the poor, in the name of Pir Sahib of Jilan.

A table of the approximate prices of certain commodities is given here, in which those relating to early nineteenth

century, were related by persons who heard them from their fathers, and those in the beginning of the twentieth century, were mentioned in my old essay :—

Commdity.	Price per	1800 from...to Rs	1900 from...to Rs.	Present
Well land	Ghumaon	20—40	500—1000	1000—2500
Rain land	,,	10—20	30—70	70—400
Bullock	head	5—10	10—35	20—100
Cow	,,	,	,,	15—80
Buffaloe	,,	5—10	10—25	15—35
She buffaloe	,,	7—15	20—60	40—125
Goat & Sheep	,,	1—2	3—8	5—15
Wheat	Maund	$\frac{1}{2}$ — $\frac{1}{2}$	2— $2\frac{1}{4}$	$2\frac{1}{2}$ — $2\frac{3}{4}$
Maize	,,	$\frac{1}{8}$ — $\frac{1}{3}$	1— $1\frac{1}{8}$	$1\frac{3}{4}$ — $2\frac{1}{2}$
Gram	,,	$\frac{1}{3}$ — $\frac{1}{2}$	$1\frac{1}{2}$ —2	2— $2\frac{1}{2}$
Ghee	Seer	$\frac{1}{4}$ — $\frac{1}{3}$	1— $1\frac{1}{4}$	$1\frac{1}{4}$ — $1\frac{1}{3}$
Beef	,,	$\frac{1}{64}$ — $\frac{1}{36}$	$\frac{1}{8}$ — $\frac{1}{6}$	$\frac{1}{6}$ — $\frac{1}{5}$
Mutton	,,	$\frac{1}{32}$ — $\frac{1}{16}$	$\frac{1}{5}$ — $\frac{1}{4}$	$\frac{1}{3}$ — $\frac{2}{5}$
Mason	Day	$\frac{1}{16}$ — $\frac{1}{8}$	$\frac{1}{2}$ — $\frac{3}{4}$	1— $1\frac{1}{3}$
Labourer	,,	$\frac{1}{32}$ — $\frac{1}{16}$	$\frac{1}{5}$ — $\frac{1}{4}$	$\frac{2}{5}$ — $\frac{1}{2}$

W. H. Mason
14/9/38

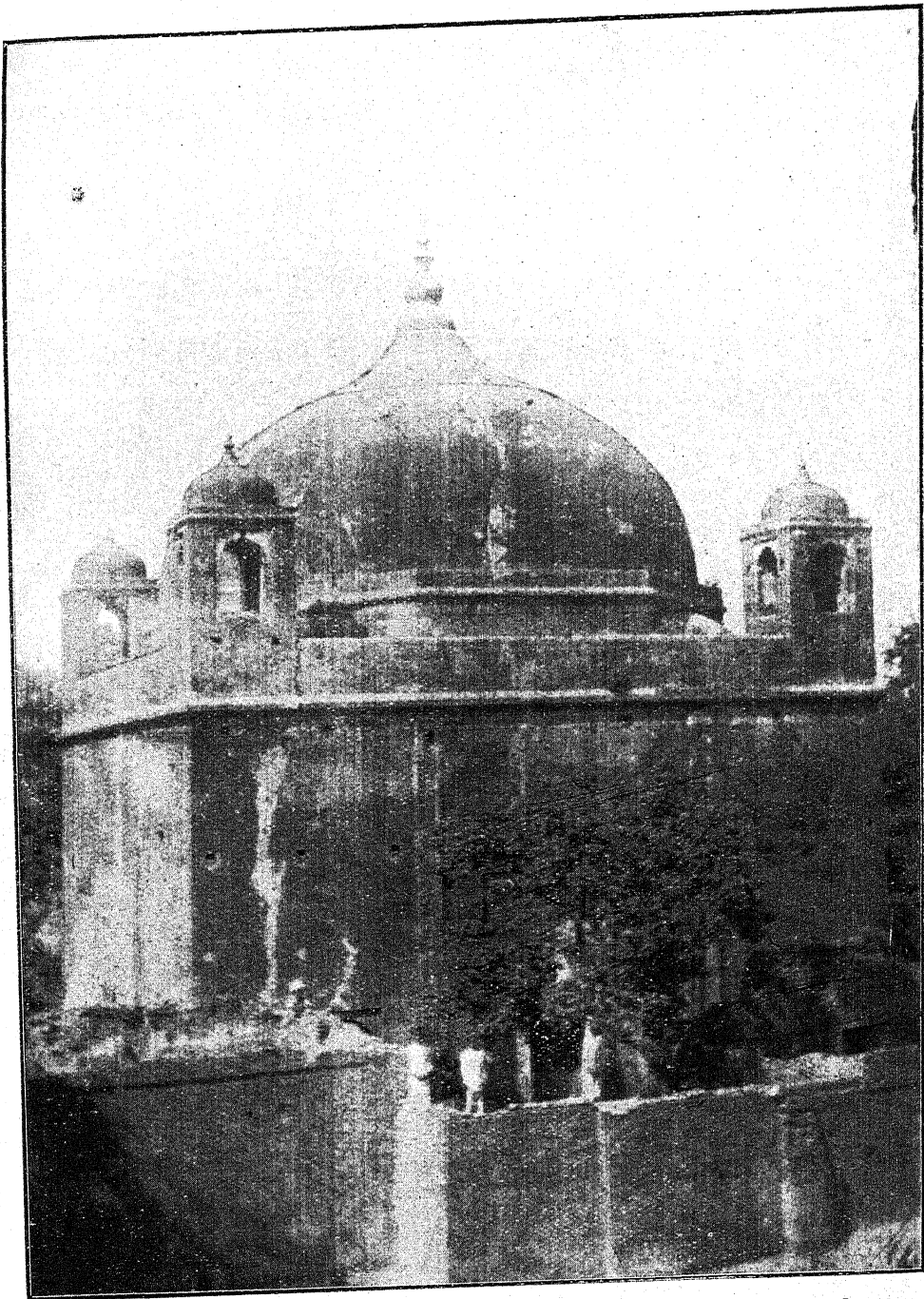
**A LIST OF THE BUSTIES' PATHAN EDUCATED AND
OFFICIALS IN APPROXIMATE NUMBERS.**

(The deceased are marked by + the retired by - and students by a crescent.)

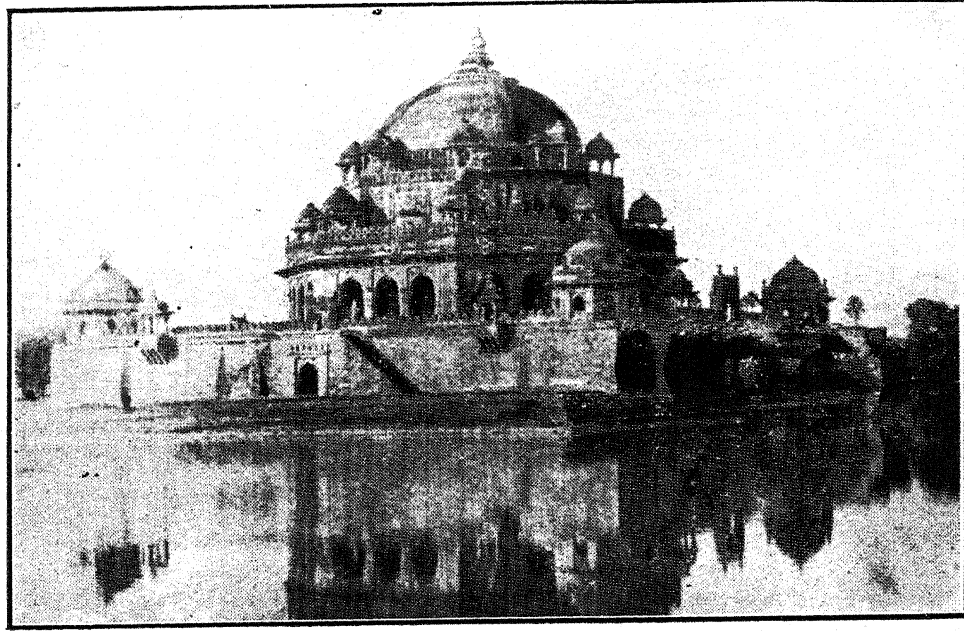
BUSTY SHEIKH DERWESH.

1. Kh. Iqbaluddin Khan, Deputy Superintendent Police. +
- 2 Kh. Shah Mohammad Khan, Pleader. +
3. Kh. Pir Dad Khan, Pleader, President Municipal Committee Jullundur City, President Central Co-operative Bank Jullundur +
4. Kh. Gul Mohammad Khan (Khan Sahib) Pleader, Raees Ferozepore.
5. Kh. Wali Dad Khan B.A. LL.B. Pleader Saharanpur. +
6. Kh. Wali Dad Khan B.A LL. B. Pleader Meerut. +
- 7 Kh. Mohammad Ilias Khan B.A LL.B. Pleader. +
8. Kh. Mir Mohammad (Khan Bahadur) B.A. LL.B. Pleader Simla. +
9. Kh. Ala Dad Khan Deputy Superintendent Police. +
10. Kh. Jamaluddin Khan. +
11. Kh. Mohammad Ayyub Khan Alig. +
12. Kh. Jamaluddin Khan, Sub-Inspector Police. -
13. Kh. Ata Mohammad Khan Alig Nambardar.
14. Kh. Mohammad Akram Khan B. A. Superintendent Police, C. P. Inspector General Police Bhopal.
15. Kh. Mohammad Aslam Khan B.A. Deputy Post Master General, Madras.
16. Kh. Salamuddin Khan B.A. LL.B. Chief Justice Bhopal.
17. Kh. Masud Salahuddin Khan B.A. Student in England.*

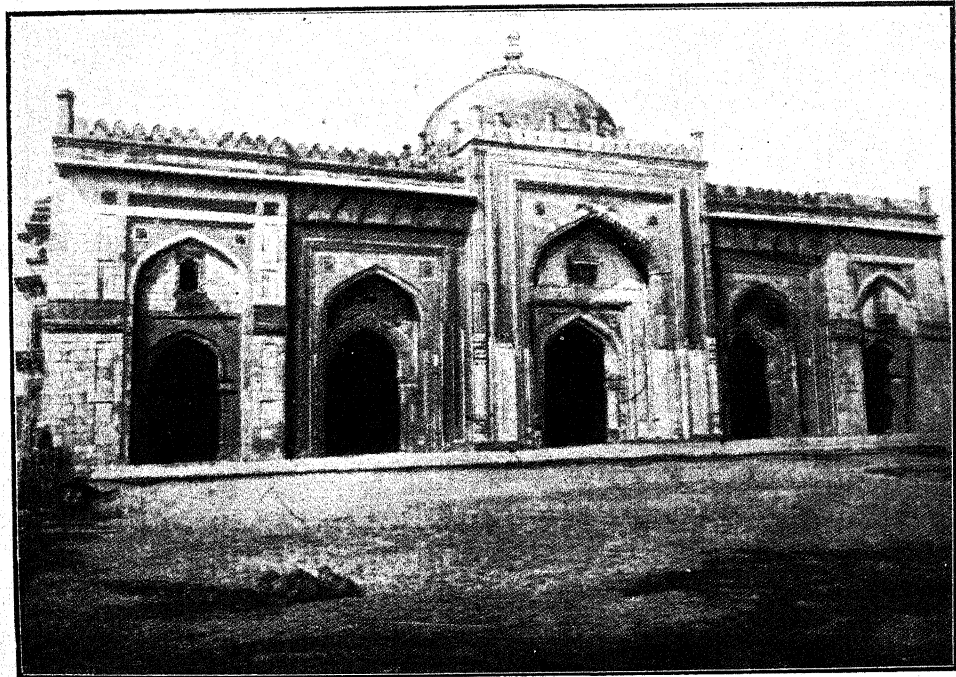
18. Kh. Shah Mohammad Khan Asst. Sub-Inspector Police —
19. Kh. Gholam Mohyudddin Khan Revenue Suptdt. Rajnand Gaon State.
20. Kh. Hameed Ali Khan B.A., LL B. Professor Habibia College, Kabul.—
21. Kh. Fazl Mohammad Khan B.A., I.F.S. Deputy Conservator Forests.
22. Kh. Shah Mohammad Khan B.A. Superintendent Police Hyderabad Deccan.
23. Kh. Gholam Hyder Khan, Railway Guard.
24. Kh. Mohd Ibrahim Khan, District Board.
25. Kh. Shah Nawaz Khan, Military Supply.
26. Kh. Gul Mohd Khan B.A Secretariat.
27. Kh. Wazir Mohd Khan, Post Office.
28. Kh. Niaz Mohd Khan Asst. Sub-Inspector Police.
29. Kh. Yahya Ali Khan B A.)
30. Kh. Haji Mohd Yaqub Khan Ziledar—
31. Kh. Fateh Mohd. Khan.
32. Kh. Mohd Ilias Khan B A. Second Master School.
33. Kh. Mohd Yaqub Khan, Teacher School.
34. Kh. Mohammad Alam Khan.
35. Kh. Abdul Gafur Khan.
36. Kh. Hamidullah Khan, Police.
37. Kh. Gulzar Mohd Khan Photography Dept.
38. Kh. Faiz Mohd Khan Municipal Commissioner. —
39. Kh. Abdulla Khan Post Master. —
40. Kh. Faqir Mohammad Khan, Station Master.
41. Kh. Ala Dad Khan, Railway Inspector. +
42. Kh. Mohammad Asghar Khan, Railway Inspector.
43. Kh. Kh. Mohammad Ahmad Khan, Railway Inspector.
44. Kh. Mohammad Aslam Khan, Telegraph Master.



The Mausoleum of Mian Shikh Derwesh built by his grand-sons
Kh. Ali Mohd and Khwaja Dad, both Commanders of 1000,
in the Moghal Court. (1694 A. D.)



The Mausoleum of Sher Shah Suri at Sassaram.



The Mosque built by the Suri King in Delhi.

45. Kh. Mohammad Abdulla Khan B.A. Municipal Secretary Moradabad U. P. +
46. Kh. Mahbub Alam Khan, Post Master.
47. Kh. Nazir Ahmad Khan, B.A. Income Tax Department.
48. Kh. Mohammad Husain Khan, Inspector Police C.P.
49. Kh. Fakhruddin Khan, Deputy Superintendent Police C. P.
50. Kh. Niaz Mohd Khan B.A. LL.B. Judge—
51. Kh. Mohammad Ajmal Khan M.A.
52. Kh. Mohammad Akbar Khan, Bar-at-law Simla.
53. Kh. Mohammad Ameen Khan, Bar-at-law Lahore.
54. Kh. Mohammad Uusuf Khan B.A. LL.B. Advocate Lahore.
55. Kh. Mohd. Ismail Khan B. A. Postal Department.
56. Kh. Abdul Rashid B.A. LL.B. Pleader Jullundur.
57. Kh. Mohammad Umar Khan B A. LL.B Jullundur.
58. Kh. Wazir Mohd Khan, Inspector Post Offices.
59. Kh. Mohammad Ismail Khan B A. Secretary of Estate Kunjpura. —
60. Kh. Khan Mohammad Khan, Diwan and Superintendent Makrai State C P. —
61. Kh. Mohd. Ishaq Khan.
62. Kh. Alla Ditta Khan, B. Sc.
63. Kh. Hameedulla Khan B. A. LL. B.
64. Kh. Dr. Abdur-Rahman Khan B. Sc. Edinburgh, Ph. D.
Cambridge, Fellow Royal Entomological Society
London, Professor Agricultural College Lyallpur.
65. Kh. Mohd. Akbar Khan Risaldar Major —
66. Kh. Bazid Ahmad Khan.
67. Kh. Mohd. Anwar Khan.
68. Kh. Mohd. Ashraf Khan.
69. Kh. Sardar Khan Jamadar —

70. Kh. Mohd Afzal Khan Deputy Superintendent Jail
N. W. F. P.
71. Kh. Khuda Dad Khan, Central Cooperative Bank.
72. Kh. Mohd Usuf Khan Sub Instector Police —
Kh. Mohd. Husain Khan Nambardar.
Kh. Wazir Mohd. Khan Nambardar.

BASII DANISHMANDAN.

73. Kh. Naizuddin Khan, Sub Judge +.
74. Kh. Ata Mohd Khan, Tahsildar +.
75. Kh. Waziruddin Khan Tahsildar
76. Kh. Ali Ahmad Khan B. A. Chief
Engineer Bahawalpore—
77. Kh. Sher Shah Khan B. A. Accountant's Department +.
78. Kh. Gholam Jilani Khan, Subedar —
79. Kh. Gholam Mohyuddin Khan B. A. LL. B. Pleader,
President Central Cooperative Bank.
80 Kh. Amir-uddin Khan B.A. LL. B. Advocate, Municipal
Commissioner Jullundur.
81. Kh. Mohd. Mushtaq Khan. B. A LL. B. Manager
Central Cooperative Bank Jullundur.
✓ 82. Kh. Iftikharuddin Khan B. A LL. B. Pleader.
83. Kh. Nafisuddin Khan M. A. LL. B. Inspector Coopera-
tive Societies
84. Kh. Ferozuddin Khan B. A. Customs Officer.
85. Kh Nawabaddin Khan B. A. LL. B.
86. Kh. Anwaruddin Khan B A.
87. Kh. Ziaulla Khan. B. A. LL. B. Sub Judge.
88. Kh. Abdus Samad Khan B. A. LL. B. Sub Judge.
89. Kh. Saeedu-zzaman Khan B. A.
90. Kh. Ata-ul-Haq Khan B. A.
91. Kh. Ahmad Zaman Khan B. A.,

92. Kh. Zakauddin Khan B. A.
93. Kh. Nasiruddin Khan M. Sc. Professor.
94. Kh. Salahuddin Khan B. A.
95. Kh. Azizul Husan Khan B. A.
96. Kh. Dr. Yar Mohd Khan, Khan Bahadar, M.B.B.S.M.D.
Professor Medical College Lahore.
97. Kh. Dr. Naziruddin Khan M. B. B S House Surgeon.
98. Khan Bashiruddin Khan B. A. LL B. Pleader
99. Khan Nau Baharuddin Khan M. A. Secretariat +
98. Kh. Yahya Ali Khan, Stenographer High Court.
99. Kh. Mohammd Ibrahim Ali Khan M. B. B. S.
100. Kh. Anwar Ali Khan B. A
101. Khan Fazl Karim Khan, Sub-Inspector Police.
102. Khan Hisamuddin Khan.
103. Kh. Mumtaz Khan
104. Kh. Mahdi Ali Khan, Sub Inspector Bhopal.
105. Kh. Sadruddin Khan B.A.B.T. Deputy Inspector Schools.
106. Kh. Gulzar Mohd Khan B. A LL B. Pleader.
107. Kh. Mushtaq Mohammad Khan Police Dept.
108. Kh. Israr Mohd Khan Sub Inspector Police.
109. Kh. Niaz Mohd Khan Accountant Agriculture Dept.
110. Kh. Abdul Aziz Khan Sadr. Qanungo.
111. Kh. Niaz Mohd Khan Railway Dept
112. Kh. Abdul Aziz Khan Post Office.
113. Kh. Fazl Mohd Khan.
114. Kh. Gholam Dastgir Khan B. A Sub Inspector
Co-operative Dept.
115. Kh. Riazuddin Khan.

BUSTY BABA KHEL

116. Kh. Gul Mohd Khan Headmaster.

117. Kh. Ibrahim Khan Headmaster.
118. Shah Husain teacher.
119. Kh. Faqir Hosain Electric Dept.
120. Kh. Khalid Ibrahim Khan Asst. Sub Inspector Police.
121. Khan Abdul Majeed Khan (Khan Bahadur) Deputy Registrar Co-operative Societies—
122. Kh. Mir Basharat Ali Khan Alig.
123. Khan Salamat Ali Khan
124. Kh. Razaur Rahman Khan B. A. LL. B. Pleader.
125. Kh. Ziaur Rahman Khan B. A.
126. Kh. Fazal Mohammad Khan M. Sc. Professor.
127. Kh. Major Wajid Ali Khan I. M. S. M. D. M. S. (London) M.B.C.H.B D.O.M.S. (Scotland) Meerut.
128. Farzand Ali Khan B. A. I. L. B. E. A. C.
129. Kh. Fazal Ali Khan Tahsildar.
130. Kh. Asad Ali Khan Inspector Police—
131. Tariq Ismail Khan B. A.
132. Kh. Fazal Mohammad Khan Co-operative Department.
133. Kh. Ali Haidar Khan Sub Inspector Police Hyderabad +
134. Kh. Abdul Khaliq Khan Alig.
135. Kh. Altaf Ali Khan B. A. Alig.
136. Kh. Abdus-Shafi Khan, Railway Engineering Dept.
137. Khan Said Ahmad Khan Judicial Office.

BUSTY MITHU SAHIB.

138. Kh. Fazal Mohammad Khan B. A. LL. B.
Nambardar Co-operative Depot.
139. Kh. Sheikh Umar Khan B. A.
Kh. Amir Hamza Khan.

BUSTY PIR DAD KHAN

140. Kh. Fazl Karim Khan.

- 141 Kh. Sardar Mohammad Khan Tahsildar.
- 142. Kh. Yar Mohammad Khan Inspector Police C. P.
- 143. Khan Doctor Sarfraz Khan +
- 144. Sardar Mohd Khan Daffadar Major.

Kh. Israr Mohd Khan.

*k. Shankar Rahman Khan, B.A. & k. Dildas Mohamed Khan
k. Abrar Mohamed Khan, B.A. & k. Jaleel Mohamed (Forest Dept.)
d. Sarfaraz Mohamed Khan*

BUSTY GHUZAN.

- 145. Kh. Karim Dad Khan B. A. Secretariat,
- 146 Kh. Dr. Jahangir Khan B. A. Cantab Ph. D.
- 147. Kh. Amir Hasan Khan.
- 148. Kh. Mohammad Hosain Khan Sub Inspector Police.
- 149. Kh. Mohd Mahmud Khan Accountants Dept.
- 140. Kh. Mohd Kabir Khan Rasa.
- 151. Kh. Fazl Husain Khan Co-operative Department.

BUSTY SHAH QULI.

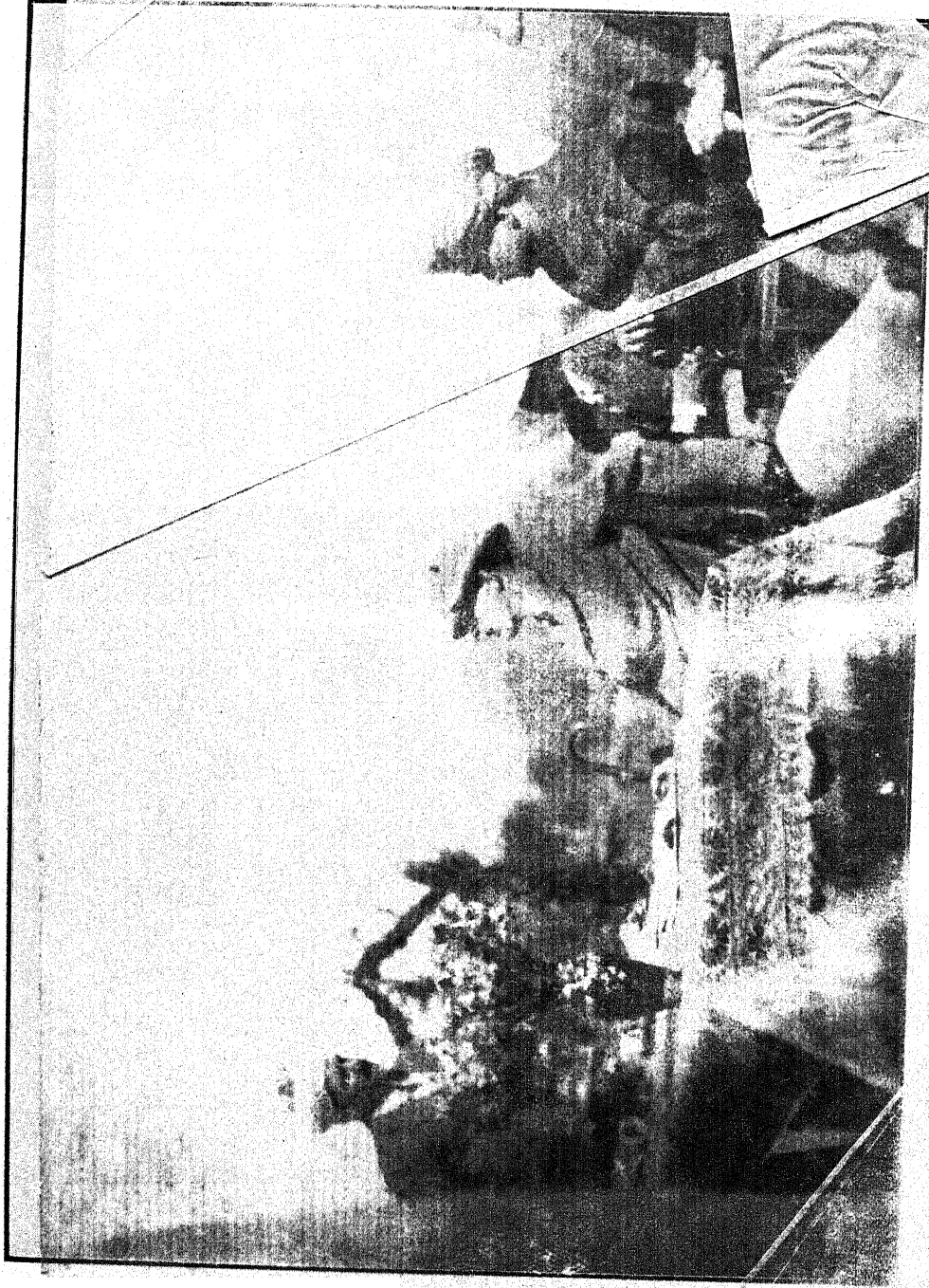
- 152. Kh. Shah Quli Khan B. A. Asist. Distt. Inspector Schools.
- 153. Kh. Nawazish Ali Khan Deputy Collector Canals.
- 154. Kh. Zinda Mohd Khan Sub Inspector Police.
- 155. Kh. Baqa Jilani Khan B. A. LL. B. E A. C.
- 156. Kh. Zia Jilani Khan B. A.
- 157. Kh. Mohd. Mumtaz Khan Secretary J. A. Letters & Sports Club.

BUSTY NOW.

- 158. Kh. Shah Zaman Khan Alig. (Khan Bahadur)
Honorary Secretary Central Co-operative Bank—
Honorary Magistrate Jullundur and Kapurthala.
- 159. Khan Ahmad Hasan Khan M. A. P. C. S. Settlement
Officer, Census Superintendant, Deputy Commissioner.
- 160. Kh. Ahmad Raza Khan B. A. E. A. C.

161. Kh. Mohammad Zaman Khan B. A. Assistant Post Master General.
 162. Kh. Abdur Rahman Khan B. A. Headmaster. +
 163. Kh. Asadulla Khan.
 164. Kh. Amir Zia Khan in England.)
 165. Kh. Fateh Mohammad Khan Nambardar—
 166. Kh. Nazar Mohammad Khan Nambardar.
 167. Kh. Mohd Ameen Khan B. A. Post Office.
 168. Kh. Mohd Hosain Khan B. A. Director General Education Afghanistan. —
 169. Kh. Obaidulla Khan.
 170. Kh. Muniruzzaman Khan.
 171. Kh. Nasiruddin Khan, Sub-Inspector Excise Dept.
 172. Kh. Saeedudin Khan B. Sc. LL. B. Pleader.
 173. Kh. Aftab Ahmad Khan B. A.,
-
- | | | |
|---|---|------------------------|
| 174. Kh. Maulvi Abdul Haq Abbas Khan ; | } | |
| 175. Kh. Gholam Ahmad Khan
M. A. LL. B. Pleader. | | Busty
Danishmandan. |
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- | | | |
|--|---|---------------|
| 176. Kh. Abdul Majeed Khan
Sub-Inspector Police Bhopal. | } | |
| 177. Kh. Gholam Ahmad Khan
Telegraph Dept. | | Busty Ghuzan. |
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- | | | |
|---|---|---------------|
| 178. Kh. Mohd. Zaman Khan,
Sub-Inspector Cooperative Dept. | } | |
| | | Busty Sheikh. |





General Cooper, Vice Societies & Agriculture Club, with
Mrs. Cooper and Lord Halifax, the then Viceroy

**ILLUSTRATIONS ON SEPARATE 50 PAGES, SPECIMENS OF
APPROXIMATELY ALL THE BUSTIES.**

1. Kh. Iqbaluddin Khan, Deputy Superintendent Police,
2. Descendant and Successor Mian Sheikh Derwesh.
begin———ning.
3. Jagatjit Afghan Club, Busty Now.
4. Khan Sahib Zakauddin Khan M. A. Sessions Judge,
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 7. 8. Sir Theodore Morison and prominent Pathans and
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Busty Now.
Kh. Asad Ali Khan, Inspector Police, Grandson of
Wazir Gholam Mohd Khan, Busty Baba Khel.
K. B. Sheikh Khurshaid Mohd M. A. Deputy
Commissioner Busty Ghuzan
K. B. Dr. Sheikh Diwan Ali Civil Surgeon, Medical
officer of H. H. Nawab of Bahawalpore, Busty Sheikh
Derwesh. Page 21
 10. Kh. Gholam Ahmad Khan, Pir Qadiri, Municipal
Commr, Busty Ghuzan.
Kh. Mohd Usuf Khan, Police Officer, Busty Sheikh.
Kh. Baqa Jilani Khan B. A. LL B. E. A. C. Busty
Shah Quli.
Kh. Dr. Jahangir Khan B. A. Cantab. Ph. D. Busty
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12. King Zahir Shah. Page 28
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Sher Shah Suri. Page 38
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Kh. Ahmad Raza Khan B. A. E. A. C., Busty Now.
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Busty Shah Quli.
Kh. Ali Akhtar Khan son of Kh. Nawazish Ali Khan.
Khan Sahib, Shujauddin, Dy. Post Master General,
Busty Shah Quli. Page 78
-
25. Kh. Shah Mohd Khan B. A. District Supdt. Police,
Hyderabad Deccan, Busty Sheikh.
Kh. Yar Mohd Khan, Inspector Police, C. P. Busty
Pir Dad.
Kh. Mohd Asghar Khan B. A. Railway Inspector,
Busty Sheikh.
Kh. Abdus-Shafi Khan, Railway Engineer, Busty
Baba Khel Page 79
-
26. Kh. Gul Mohd Khan Advocate Ferozepore, Busty
Sheikh Darwesh.
Kh. Mohd Akbar Khan Risaldar Major, Busty Sheikh
Derwesh.
Kh. Mohd Akbar Khan Barrister at law, Simla,
Busty Sheikh Derwesh.
Kh. Dr. Abdur Rahman Khan B. Sc. Ph. D (England)
Professor Agricultural College, Lyallpur Busty Sheikh.
27. Kh. Shah baz Khan, Chief of Urmuran. Page 92
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Busty Danismandan.
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Deputy Superintendent Jail, son of Kh. Sardar Mohd
Khan, Busty Sheikh. Page 92
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29. Kh. Gholam Mohyuddin Khan B. A. LL. B. President
Central Co-operative Bank, Busty Danishmandan.

Kh Bashir-ud Din Ahmad Khan B. A. LL B Pleader
Busty Danishmandan.

Kh Abdur-Rashid Khan B. A. LL. B. Pleader, Busty
Sheikh

Kh Mahbub Alam Khan, Post Master Nushki, Busty
Sheikh. Page 101

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K. B. Khan Ahmad Hasan Khan M. A. Deputy
Commr. Busty Now, K. S. Khan Mohd Zaman Khan,
B A. Deputy Post Master General, Busty Now. Pir
Khadim Hosan Khan, Busty Mithu Sahib, K. B. Khan
Mir Mohd. Khan, B. A. LL B Pleader, Busty Sheikh.
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Deputy Commr. Busty Now. Page 133

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Busty Baba Khel

Kh. Fazl Mohd Khan B. A I. F. S Deputy Conserva
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35. Nawab Fakhr Yar Jang. Khan Fakhruddin Khan,
Finance Minister Hyderabad Deccan, Lodhi Pathan of
Dhogri.

Kh. Ali Akbar Khan Captaini O. B. I. & A. D C.
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40. Kh. Ziaullah Khan B. A. LL B. Subjudge, Busty Danishmandan, K. B. Khan Abdul Majid Khan, Deputy Registrar Cooperative Societies, Busty Baba Khel. Kh. Mohd Husan Khan, Kh. Tariq Ismail Khan B. A Busty Baba Khel. Page 156
41. Kh. Saifulla Khan B. A. }
Kh. Rizaar Rahman Khan }
B. A. LL. B. Pleader. } Busty Baba Khel.
Kh. Fazal Ali Khan Tahsildar }
Kh. Altaf Ali Khan B. A. } Page 162
42. Kh. Salamuddin Khan B. A. }
LL B. Chief Justice Bhopal. }
Kh. Mohd. Akram Khan B. A. }
Distt. Suptdt Police C.P. } Busty Sheikh
Kh. Mohd Aslam Khan Deputy }
Post Master General, Madras. }
Kh. Fazl Mohd. Khan. }
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Mosque of King Sher Shah at Delhi. Page 170
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3. Kh Salahuddin Khan B A. 1. Kh Anwaruddin Khan, B. A. Kh Zakauddin Khan B A. (1934)
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47. K. B. Kh. Dr. Yar Mohd Khan M. D. Professor Medical College Lahore, Busty Danishmandan.
48. Kh. Mohd Hosain Khan, author. End.



Kh. Bahadur Dr. Yar Mohd Khan, M. D. Professor
Medical College Lahore.



Kh. Mohd Hosain Khan B. A., the Author.